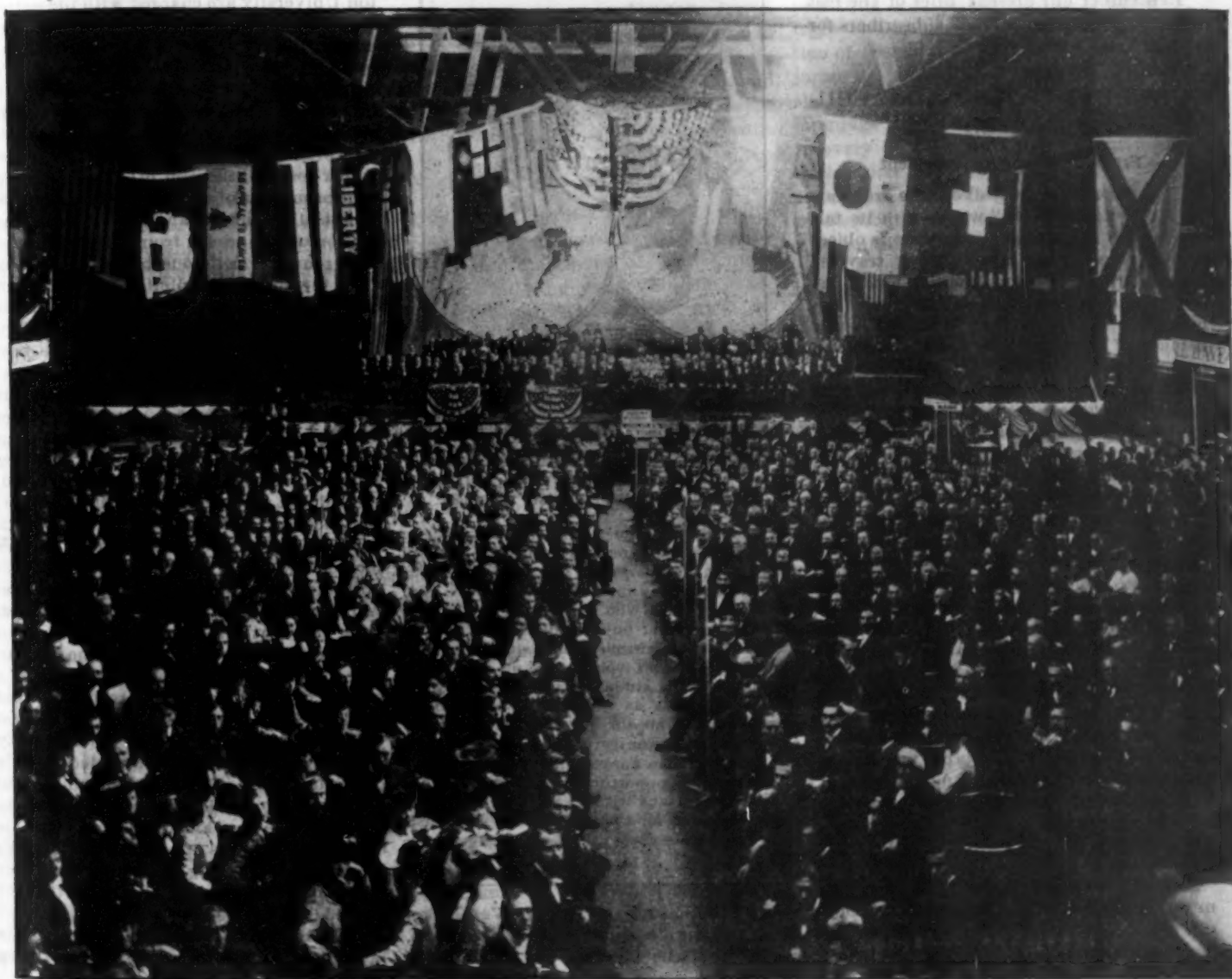


Zion's Herald

WEDNESDAY, OCTOBER 29, 1902



THE GREAT METHODIST MISSIONARY CONVENTION IN SESSION IN GRAY'S ARMORY, CLEVELAND, OHIO

PUSH ZION'S HERALD

"To get an *Advocate* into a family means a larger Methodism in that home, a more definite type of religious life, a broader conception of church obligation, and an intelligence of church activities not possible in any other way." So says "Stylus" in the *Christian Advocate*, and when he proceeds to say that "the man who permits the church paper to decline in circulation on his charge, and who takes no interest in the reading of his people, may be a most worthy and estimable brother, but he is failing at a point where the consequences are serious," he utters truths that should make impression on the one hundred or more preachers of our territory who have sent us no new subscribers this year.

Remember our present offer of the rest of this year free to new subscribers for 1903.

PRESIDENT WILSON INAUGURATED

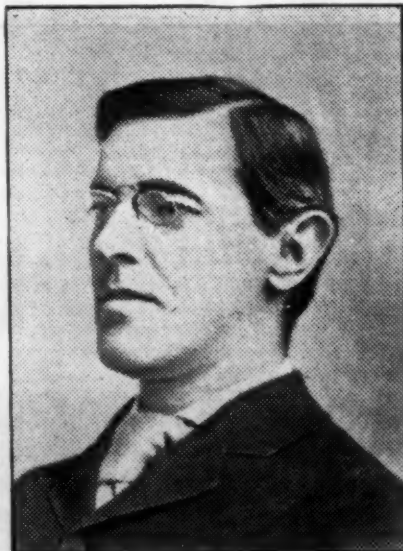
From Professor to President

UP through the massive stone archway of "Blair Hall," which with its tall gray tower appears as a conspicuous object in the view of the approaching traveler looking from Princeton Junction four miles away, and which immediately fronts the terminal station of the "branch" road, throngs of loyal alumni, expectant visitors, and curious sight-seers thronged all day last Friday and during the forenoon of Saturday, Oct. 25, all eager to take part in or to observe the impressive exercises attending the inauguration of Woodrow Wilson as thirteenth president of Princeton University. Friday evening the staid town of Princeton was alive with decorous excitement. A throng of curious undergraduates was on hand at the station Friday evening to welcome the arrival of the private train of J. Pierpont Morgan, placed at his disposal by President A. J. Cassatt of the Pennsylvania Railroad, for whose benefit five passenger trains were sidetracked that the monarch of finance might be rushed through. On the regular "Princeton Special," in the wake of the Morgan special, arrived many notable personages of lesser bank accounts, filling the elegant "Princeton Inn" and the hospitable homes of the town to repletion, while the Saturday morning trains brought still larger crowds.

Saturday dawned bright and clear, reminding the academic visitors of the splendid October weather that prevailed at the Yale Bicentennial. The sun's rays made the orange to glint with a brighter and more genial gleam. The house hired temporarily as a headquarters by the class of '79, which has had the honor of supplying the college with a president, was aglow with the Princeton colors, adorned with gilt Princeton emblems, while on every hand the "Tiger" grinned with a happy satisfaction. Shortly after 10 A. M. the class of '79, all of its members begowned and wearing hoods, ranging in dignity from B. A. to LL. D., marched in a body to the place of rendezvous. The stately procession of academic dignities, representing all the high walks and callings of the State, the church, the educational, business, and social worlds, was led by the portly ex-President Cleveland, who resides in Princeton, and is a great pet of the college, if that term may be applied to a man so substantial and fairly massive in his build. With ex-President Cleveland walked Governor Murphy, of New Jersey, followed by

a gorgeously uniformed staff. Next came the retiring president of Princeton, Dr. F. L. Patton, and Dr. Henry Van Dyke, professor at Princeton, and Moderator of the Presbyterian General Assembly. In this first division, also, walked Bishops Satterlee of Washington and Scarborough of New Jersey. The second division consisted of delegates of universities and learned societies. The other divisions were composed of guests of the University trustees, the faculties of the University and of Princeton Theological Seminary (which has no organic connection with the University), the class of '79, and representatives of the alumni and the undergraduates.

The inauguration exercises proper were held in the noble and spacious Alexander Hall. Governor Murphy presided. After the hearty singing of the Latin hymn, "Veni, Creator, Spiritus," the invocation



PRESIDENT WOODROW WILSON

A man of medium height, neither athletic nor anemic, neither rotund nor spare; full of nerve, but not nervous; not handsome, but with a face one wants to look at twice and thrice; a scholar who has no stoop; a man more than a don; honest to the core, zealous with chastened enthusiasm; sincerely religious, yet with no vocabulary of cant; very popular with the students, and deserveably so; a proved success as a student, writer, public speaker and professor, and a probable success as a president; conservative as to essentials and progressive in adaptations; a thinker with an outlook, an opportunity, a message, and a vision; conversant with great structural principles and alert for details; a man with a past, and, Providence permitting, a man with a future.

was pronounced by Dr. Henry Van Dyke, who, in simple and chastened phrase, prayed that the blessing of the Almighty might rest upon the nation, the State, Princeton, and the new president, for whom he craved "length of days and strength of spirit." In behalf of the trustees Chancellor Magie administered the triple oath, enjoining loyalty to the Government of the United States, to the State of New Jersey, and to Princeton University, and presented the ancient charter which goes back to the time of George II., and the key (not keys) of office.

The retiring president, Dr. Patton, was introduced by the Governor and greeted with prolonged applause. He spoke without notes, as is his invariable fashion, in his own dry, pungent, telling, sardonically witty manner. His address was not reminiscent, but prophetic. He expressed himself as thoroughly hopeful and confident as to Princeton's future. As one who is thoroughly conversant with the ins and outs of college administration, he could appreciate the difficulties and burdens

which his successor would have to meet and bear. He queried whether the quality of the instruction given in American universities is fully keeping pace with their material progress. Yet in his own address and that of President Wilson broad hints were thrown out to the millionaires present that Princeton desired a good deal more money, and would be sure to make good use of it if obtained.

Ex-President Cleveland spoke for the board of trustees. His manner and matter are somewhat heavy, but he was listened to with close attention by the large and distinguished audience, and every now and then applause and laughter interrupted him. Expressing his sense of "the stately dignity" of the academic surroundings in which he found himself, Mr. Cleveland said: "These inauguration ceremonies can hardly fail to especially impress by their sober significance those who as trustees of Princeton University are charged with the control and management of her affairs." He then referred to the terms of the original grant by George II. which constituted a college in New Jersey "for the education of youth in the learned languages and in the liberal arts and sciences," called attention to the interpretative act of the Legislature in 1864 which declared the aim of Princeton to be "the promotion of religion and the advancement of learning" and prohibited the exclusion of any person from its privileges on the ground of religious belief, and emphasized the duty of completing the curriculum of the arts by the promotion of the moral welfare of the students, thus constituting their education "a thoroughly useful agency in the service of God and humanity."

The "hero of the day," as Governor Murphy characterized him, was then introduced, and received a big ovation of applause and cheers. His address was long, but not lengthy; profound, but not stupid; critical, but not cynical. Throughout every sentence of it the honest man spoke forth. Woodrow Wilson wields a deep influence for good with the students because of his absolute sincerity. Many of his sentences were epigrammatic, some of his periods were eloquent with the rhythm of culture and the modest confidence of the scholar, and the whole address will be worthy of a second reading, or several readings, when published in pamphlet form. President Wilson described the task of the university as being twofold—the production of a great body of informed and thoughtful men, and the production of a small body of trained scholars and investigators. It is one of the functions of universities to "take large bodies of young men up to the places of outlook whence the world of thought and affairs is to be viewed; it is another of their functions to take some men, a little more mature, a little more studious, men self-selected by aptitude and industry, into the quiet libraries and laboratories where the close contacts of study are learned which yield the world new insight into the processes of nature, of reason, and of the human spirit. These two functions are not to be performed separately, but side by side, and are to be informed with one spirit, the spirit of enlightenment, a spirit of learning which is neither superficial nor pedantic, which values life more than it values the mere acquisitions of the mind." Defining the broad and complex mission of the university as a co-ordinating activity among other educational influences, President Wilson went on to say: "It is this that makes our age and our task so interesting—this complex interdependence and interrelationship of all the processes which prepare the mind for effectual service; this necessity that the merchant and the financier should have traveled minds, the en-

Continued on Page 1412.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Dr. Lorenz's Attitude

WIDESPREAD interest has been aroused by the wonderful success of Dr. Lorenz in dealing with cases of congenital dislocation of the hip. After putting a large number of children in Chicago on the way to recovery, he responded to an urgent invitation to visit San Francisco. He will also hold clinics in St. Louis and New York. Thus far he has asked no fee for the cures effected in his exhibitions before physicians and surgeons. He gives this very altruistic reason for not charging: "I believe it to be my duty to alleviate all the suffering I can, and to receive as large a fee for my services as circumstances will permit. If the rich pay me a princely fee, I am thus enabled to devote more time to the poor for nothing."

King Oscar as an Arbitrator

ON April 1, 1899, Rear Admiral Kautz, of the United States Navy, and Captain Sturdy, of the British Navy, led a combined American and British force for the purpose of making a reconnaissance and breaking up a rebellion against the Samoan government under the leadership of Chief Mataafa, an aspirant for the throne. Four Americans and three Britons were killed and considerable damage done to property by the attacking party. An investigation followed, which resulted in the withdrawal of Great Britain from the tripartite sovereignty and the division of the islands between Germany and the United States. Two questions remained to be settled — the right of the United States and Great Britain to land a military force, and the adjudication of claims for damages aggregating \$300,000. In June, 1900, King Oscar of Sweden and Norway consented to arbitrate the entire matter. Last week he made public his conclusions as to the first point, holding that the military action was unjustifiable, and by inference that Germany was not responsible for inspiring the rebellion, as was so freely charged at the time. The feeling against Germany over this affair was intense, and the fact that the warships of the United States and Great Britain were supreme, in the absence of German war-

ships, prevented a clash which would have brought the United States and Germany to the verge of war. The royal arbitrator has not announced his decision in the matter of amounts to be allowed for damages. The ruling is quite a surprise to the authorities at Washington, who were over-confident that the King would sustain the action of the two naval commanders. But no matter how distasteful it is, this Government will be obliged to abide by it, for it is based on the principle of arbitration, of which the United States is a conspicuous advocate.

South Africa as a Market

IT will both surprise and gratify many Americans to learn that the producers and manufacturers of the United States are building up a valuable trade in British South Africa. Statistics prepared by the British *South African Export Gazette*, and given to the public by the Treasury Department, show that the total importations into Cape Colony, Natal, Delagoa Bay, and Beira aggregated \$150,000,000 last year. Next to the United Kingdom the United States is in the lead, Germany being far behind. The growth of our trade has been very rapid. The schedule includes horses, mules, rum, refined mineral oils, machinery, iron and steel manufactures, wheat flour, wheat, provisions except canned beef, boards, cars, carriages, corn-meal, corn, and household furniture. In 1892 this trade amounted to \$3,453,700. In 1901 it had grown to \$21,613,995, and already in eight months of this year it amounts to \$22,469,572. This means that in a short time the exports will reach much larger proportions, because the consuming power of Africa is developing rapidly. The United States has found markets in all countries, and because of its enormous resources, skill, and aggressiveness will eventually become supreme in the commerce of the world.

Irish Declaration of Independence

THE practical outcome of the convention of the United Irish League in Boston last week was the adoption of a constitution and a resolution to raise \$100,000 within six months for the assistance of the home rule movement. The United Irish League of America — now fully fledged — is auxiliary to the national organization in Ireland. Its objects are the same, and, briefly stated, are: Full national self-government for Ireland; abolition of landlordism in Ireland by means of a universal and compulsory system of land purchase; to put an end to periodical famine in the distressed districts of Ireland; to insist upon the appropriation to strictly Irish national uses of \$15,000,000 at present annually exported from

Ireland for the benefit of England in excess of the contribution stipulated by the act of union; to secure the redistribution of the grazing ranches of Connaught and the reinstatement of the evicted tenants; complete educational equality for all creeds in Ireland; the compulsory extension throughout Ireland of the law for providing agricultural laborers with cottages and one-acre allotments; the abolition of the right of the crown to challenge jurors in political cases except for cause shown; the preservation of the Gaelic language as part of the struggle for the recovery of Irish national freedom. This declaration of objects gives the very essence of the Irish question which is now embarrassing the British Parliament. The hope of the Leaguers is that they will be able to weary the imperial lawmakers into granting their demands. A very vigorous program has been mapped out for this winter, and in view of the fact that the Premier is doing his utmost to gag the Nationalists, we may expect lively times in the House of Commons.

American Institute of Social Service

PHILANTHROPY must be guided by experience and intelligence as well as the heart. Sentimental and indiscriminate almsgiving tends to pauperize the recipients, and thus produces parasites instead of self-reliant and productive social factors. To assist the deserving helpless and those who have been unfortunate and are battling bravely to help themselves, is the rule which social workers have formulated as a fundamental principle to guide them in all their operations. But in the working out of details in individual cases they often feel the need of a deeper knowledge, which can be gained only by study and exchange of experiences. The realization of this fact has forced upon the superintendents of charity organizations the importance of giving their workers special training, and in the leading cities some attempt is made to do so. The desire for better instruction and a wider outlook of this kind has now resulted in the formation of the American Institute of Social Service, with headquarters in New York city. Like the Musée Social of Paris it is intended to be a repository and clearing house of information with regard to matters of social importance. Its ultimate aim is to compile a complete exhibit of the conclusions and achievements of the world in its attempts to better itself socially and industrially. If the ideal of the institution is reached, any person desiring to engage in reform work can find out from it what others concerned in the same movement have said and done. In this way experience is conserved and imparted. The departments will include information, investigation, publication,

lecture bureaus, library and archives, research, and international relations. The success of the Institute is assured when it is known that its backers are Abram S. Hewitt, Carroll D. Wright, Jacob A. Riis, Albert Shaw, Miss M. Carey Thomas, Mrs. Phoebe A. Hearst, and Miss Helen Gould.

Uprising in Somaliland

AN uprising has occurred in British Somaliland in northeast Africa which threatens to give the British Government considerable trouble before it is quelled. The Mad Mullah and his fanatical followers recently defeated an expedition of natives led by British officers, and now the entire region is in a state of warlike excitement. Ghurkas and Sikh soldiers have been ordered from India to the scene of hostilities, and will probably be placed in charge of a commander of high rank, as the situation requires the exercise of comprehensive and decisive generalship. European authority must be maintained, and if possible extended, in order to hasten civilization in Somaliland, and it can be done now only by prompt and vigorous measures.

Anthracite Coal Strike Commission

IMMEDIATELY after the President had been officially informed of the decision of the miners to return to work and leave the settlement of their claims to arbitration, he announced a meeting of the commission for Friday. In his instructions he stated that he had appointed two assistant recorders — Edward A. Mosely, secretary of the Interstate Commerce Commission, and Dr. Neill, professor of political economy in the Catholic University near Washington. At the first meeting Judge Gray was elected president. Sittings of the commission will be held in Scranton, Wilkesbarre, Philadelphia, and New York, at which testimony on both sides will be taken. Each member will be furnished a stenographic report, which he can study at his leisure. The public will be admitted to all the formal meetings.

Premier Combes of France is attempting to bring about a settlement of the coal strike in that country by inducing the companies and the strikers to submit to arbitration. The national committee of the Miners' Federation have agreed to do so, and now the premier is dealing with the managers of the mines. His action is looked upon in France as being in emulation of President Roosevelt's intervention in the coal strike in the United States, which seems to have made a deep impression in all parts of Europe.

Tuberculosis Congress

THE Tuberculosis Congress, which began its sessions in Berlin last week, indicates an international desire to systematically and scientifically deal with a great scourge. Delegates are in attendance from Germany, Russia, Sweden, Holland, Belgium, France, Great Britain, and the United States. They are sustained by the hope that it is possible to deliver humanity entirely from the terrors of consumption. Each person present is expected to contribute of his knowledge and experience to the common fund for the benefit of all. Among

the measures that have been considered are: the system of sanatoria for the working classes which has arisen in Germany through the instrumentality of Prof. Von Leyden, himself a delegate; the value of the hospitals and homes established in the United States and Great Britain; and the merits of the isolation treatment so generally practiced in French institutions where consumptives are cared for. The Congress will also decide upon precautionary and preventive regulations which will ultimately be submitted to the approval or disapproval of every government represented in the assembly.

Elizabeth Cady Stanton

AT the advanced age of 87, Mrs. Elizabeth Cady Stanton, of worldwide repute as a leader in the woman suffrage movement, passed out of this life from her home in New York, on Oct. 26. For over half a century she has lectured, written and organized in the interest of the equal rights of women. Her career as a suffragist began by the signing of the call for the first convention of suffragists, which was held in her home town, Seneca, N. Y., July 19-20, 1848. At the outset Lucretia Mott was one of her coadjutors. Later she became associated with Susan B. Anthony, Parker Pillsbury and Horace Greeley; but her life-long friendship with the great editor was broken in 1868 because he opposed the amendment to the constitution of the State of New York striking out the word "male" as a qualification for voters. Besides her activities in making sentiment and attempting to secure legislation in various States in favor of women, she gained additional notoriety a few years ago by her attempt to revise the Bible so it would harmonize with her suffrage views. She was a courageous woman, a leader of thought and new movements, and was called by Miss Anthony the "philosopher and statesman of our movement." "The last time I saw Mrs. Stanton was in June. She talked about the other side," said Miss Anthony, "but had no faith that there was any other world. She believed in the immutable law in everything, and did not believe in any special providence for herself or any one else."

Friends of the Indian

FRIENDS of the American Indian and of the dependent races of the United States in Porto Rico, Hawaii, the Philippines and Alaska, held a three days' conference at Mohonk, N. Y., last week, closing Oct. 24. Philanthropists, statesmen and prominent moral and intellectual leaders from many widely-separated localities were in attendance. The discussions were exceedingly interesting and of a very practical nature. The conclusions reached were summed up in a series of resolutions favoring the allotment in severalty of the lands of the New York Indians; the discontinuance of Indian agencies where no longer needed; the breaking up into individual holdings of the great tribal trust funds; the establishment of unrestricted trade in Indian agencies; the still further development of the present policy of the Indian Bureau of furnishing work and paying for it instead of giving out rations; emphasizing the

importance of selecting only trustworthy men as agents of the Government; urging that trust patents should be made, if not so already, independent of any power of annulment by any officer of the government; approving the government schools, but looking to see them eventually superseded by the schools of the States and Territories where the Indians live; especially commending all missionary work in whatever form undertaken by missionary societies for the moral and religious elevation of the Indians; looking beyond the Indian to the needs of other dependent races in our new possessions and urging further Congressional legislation for their good, especially in the case of Hawaii, where the evil civil and agricultural conditions need immediate remedy.

Panama Canal Title Valid

AS a result of his exhaustive examination of the records in France, Attorney General Knox announces that the title of the Panama Canal Company property offered to the United States for \$40,000,000 is "good, valid and unincumbered." Before the President can make the purchase, however, and proceed with arrangements for the completion of the canal, the treaty for right of way with Colombia must be agreed upon and ratified by the Congresses of both governments. There may be some delay in taking final action on the part of Colombia, owing to the vigorous activity of our naval officers on the Isthmus, but eventually the treaty will be agreed upon and ratified.

EVENTS WORTH NOTING

PRICE OF COAL. — The operators have notified the dealers in New York that they must not charge more than \$6.75 for anthracite coal, and will enforce the rule by refusing to sell to those who charge more. The dealers' association had fixed the price at \$15 per ton. This action of the operators will force the price down everywhere.

ROCKEFELLER'S GIFT. — "As a thank-offering to Almighty God" for the preservation of his family and household on the occasion of the destruction of his country home at Pocantico Hills, N. Y., on the night of Sept. 17, John D. Rockefeller has offered to contribute \$500,000 to the endowment fund of Teachers' College, Columbia University.

DANISH WEST INDIES. — By a tie vote of 32 to 32 the Danish Landssting last week refused to ratify the treaty providing for the sale of the Danish West India Islands to the United States. The failure to ratify is ascribed to political jealousies in Denmark and the influence of European Powers that desire to prevent the United States from obtaining possession of the strongest strategic point in the Caribbean Sea as represented by these islands.

CONGRESS OF AMERICANISTS. — Over seventy men and women, most of them enjoying international fame as ethnologists or archaeologists, attended the Congress of Americanists in New York last week. Ten of the delegates came from Mexico and Central and South America, and ten more from Europe. There were numerous highly interesting papers dealing with investigations that have been made in various parts of the Americas. The Lansing skull was an object of much curious interest, and some time was devoted to speculations as to its probable age.

NOT STATICS, BUT DYNAMICS

PRESIDENT TRUESDALE, of the Delaware, Lackawanna & Western R. R., was asked by a reporter the other day whether his road was about to lend cars to the soft coal roads for the transportation of bituminous coal from the mines to the points where it is so greatly needed. He replied: "The soft coal roads have plenty of cars. What they need in the present emergency is more power." That power has already been supplied by the loan of engines from some of the hard coal roads. There is a lesson here for the church of today. The church is abundantly supplied with the mechanics of worship, instruction and evangelism. It has plenty of cars, the cars are properly equipped with trucks, axles, wheels and air-brakes, and the journals are greased. Moreover, many of the cars are already loaded to overflowing with pious meditations and good resolutions. What is needed is power to set the wheels turning and the trains trundling. It is true that the churches already have the benefit of a good deal of spiritual motive power — for the Almighty is active in our day as He has been active in every previous historic period — but the need is for more power. The machinery of religion is of little use without the power from on high. Not statics, but dynamics, represents the church ideal. Pray for more power!

Better Than Our Fears

WE wrong God by fearing that He is about to allow something harmful to happen to us. God is far better than our fears. If He were not, we would have perished long ago. Many a saint now in glory has had many a foreboding at which now he laughs. An old man once said: "I have had a great many troubles in the course of my life, but most of them never happened." It has been said of the patriarch Jacob that while he had been very ready to believe the evil report that Joseph was dead, he refused at first to believe the good news that he was alive, which amounts to saying that human nature generally finds it easier to believe evil tidings than good news. God wants us to trust Him. No unnecessary evil thing will ever befall us. As for the troubles that must come, God will see us through them.

"As thy days thy strength shall be,
That should be enough for thee;
He who knows thy frame will spare
Burdens more than thou canst bear."

THE SPIRIT OF HEROISM

THE spirit of heroism dies not out from generation to generation. Every now and then the papers bring us fresh tidings of deeds of pluck and unselfish daring. One of the latest news items of this kind is the story of a young girl down in West Virginia, who saved a train from wreck by jumping on the back of a horse, swimming it across a creek, and dashing up to flag the onrushing train before it crashed into a log which the girl had observed lying across the track. There is no telling when any one may be called upon to play the part of a hero or a heroine. The young should be trained in habits of quick and accurate observation,

schooled to exhibit self-control, and encouraged to cultivate the qualities of resourcefulness, courage and unselfish enterprise in behalf of others.

IN THE MOSAIC FACTORY

THE writer watched a mosaic worker last summer as he chose and set the little pieces of glass which lay before him in all their variety of color. It was a rich parable of our human lives in their relation to the Divine will. How well the artist knew his materials, and how fully he grasped the whole work which he had to do! Our untrained eye could not have chosen exactly the right shade which was needed. The multitude of hues confused us; but the artist went with unerring insight straight for the color he required. We could not see the perfect whole toward which he was working; but he saw it, and every step he took was a step toward the complete picture.

God knows the materials which fit this perfect plan, and He grasps that plan as you and I cannot do. We sometimes murmur because God has put us into the obscure background of the picture; we wanted so much to be among the high lights on the splendid robes of the risen Lord. But how much better He who loves us knows the place where we belong! It is as necessary that the background be perfect as that the central figure shine. Our place is where God puts us. To be anywhere else is to be out of perfect relation to God's perfect plan. To be where God would have us be is glory enough.

God knows the whole which He has planned. We cannot be satisfied until we see the unity of things; that is a law of our being for which we ought to be grateful, for it stirs us to a wholesome unrest. But no man has yet comprehended the whole purpose of infinite love in its relation to human life. So we are constantly confused and troubled because we do not see the relation in which our struggle or our toil stands to the whole plan of the Father for us. The artist saw; God knows. We must be ready to trust God for the wisdom with which our lives are placed where they are.

We could almost imagine that the pieces of glass might become impatient sometimes. Perhaps the blue bits might cry out in wild complaint, "Why are we unused so long? Have we no place in the artist's work?" Foolish blues! The artist is working on the crimson robes of an angel now. Before long he will need to set you all in the sky which bends over the whole scene.

It is hard to wait. It is not easy to understand why we are chosen and another left; it is quite as hard to see why we are left and another chosen. If the whole of life were planned wholly for us, then our complaint would be warranted; if we are designed for the whole of life, then impatience has no ground for being at all. The truth is that our own life could not be perfect unless it were wisely fitted into the unity of the whole, and the whole would not be complete if one single life were to be found wanting. We must be set into the right place; the presence of the perfect whole is necessary, to make that place right. Then, if God does not use us

today, let us be patient; if He uses us today, let us be glad; if He has put us somewhere long ago and we are finding joy in the fact, let us be still more glad. The Great Designer knows best.

NORTHWESTERN'S NEW PRESIDENT

THE new administration at Northwestern University has evidently been impressed with the shakespearean suggestion, "That rightly to be great is not to move without great argument." At all events the authorities for the exercises incident to the installation of Dr. James as president of that institution prepared a series of assemblies and processions not outdone in splendor by any similar gathering outside of the historic centres of Princeton, Yale and Harvard. It is doubtful if, even at those famous shrines, the ensemble could ever have been more impressive or more brilliant. Northwestern's site upon the shores of Lake Michigan is unique; the splendid grove is adorned by a group of noble buildings. Never was the campus in lovelier green (thanks to the long rains over which everybody had been grumbling), nor the trees more radiant in gold and red and russet, nor the air warmer and richer with glorious autumnal sunshine, than during the three days covered by the installation ceremonies. The procession of dignitaries in full academic costume across the campus and through the grove was a marvel and a delight; representatives of a hundred and fifty institutions were present, and the number of those to whom Northwestern was anything but a name could be counted on the fingers of two hands. To them the grounds, the buildings, the equipment, were a revelation. The procession of students, twenty-five hundred strong, their fine appearance and address, and their overflowing pride in and enthusiasm for the school, was a surprise. Many visitors took occasion to say during their visit that the resources and equipment of the school had never before sufficiently impressed them. Such is the difference between looking at an institution at work and reading about it in a catalogue.

The Ceremonies

The opening of the ceremonies was most auspicious. On Sunday afternoon the great auditorium of the First Methodist Church was thronged to hear the address of President Hyde of Bowdoin on "The Reconciliation of our Educational Ideals." On Monday the celebration was turned over to the students, who had their procession in the morning, followed by a monster mass meeting in the church with an overflow meeting in the assembly room of the Academy, at which addresses were made by representatives of the schools and by Presidents Bashtford of Ohio Wesleyan, Thwing of Western Reserve, and Northrop of Minnesota; there also was the torchlight procession in the evening, when the moderately suppressed enthusiasm had full opportunity to run and be glorified.

Tuesday morning was given to a delightfully informal reception of delegates and guests, at which Judge Horton presided and made a cordial speech of welcome on behalf of the University authorities; Dr. N. S. Davis, Jr. (illustrious son of an illustrious sire), on behalf of the faculties; and Mayor Patten on behalf of the municipality. The responses, eight in number, were a marvel of appropriateness and condensation, brimming with hearty geniality and a gracious good humor, and never once striking a false or jarring note. Indeed, it may be said of the speech-making throughout

that it was all of a decidedly superior order, fitting, sensible, full of good feeling and of manifest sincerity. Not once did the exercises degenerate into the respectable dullness for which academic occasions are noted. At the morning reception Dr. Gunsaulus, the popular pastor of Central Church, Chicago, and president of Armour Institute, opened the program of speech-making, and was followed by Dr. Cook, of the State Normal; Professor Patten, the eminent economist of the University of Pennsylvania; Chancellor Day, of Syracuse, who was at his very best; Dr. Jesse, president of the University of Missouri; Professor Nerinx, of Louvain, Belgium, whose beautifully anglicized French gave piquancy to a most interesting deliverance; Professor Finley, of Princeton; Dr. Rowe, president of the American Academy of Political and Social Science and member of the Government's commission on drafting a code for Porto Rico; and Dr. Walton, of McGill University, who had been specially deputed by the University of Oxford to represent that historic school which was also Wesley's pride.

At the afternoon session the induction of Dr. James to office took place. Judge Horton for the trustees delivered the charge and presented the keys, to which Dr. James responded briefly but impressively. Then came another round of speech-making, all of it excellent, some of it being super excellent. Dr. Bonbright (*nomen clarus et venerabilis*) spoke for the faculty; Dr. Bristol, of Metropolitan Church (eloquently as usual), for the alumni; and Eddy Sanford Brandt (a senior, who did himself and the occasion honor) for the students. From other colleges greetings were brought by Dean Briggs of Harvard, President Raymond of Wesleyan, President Angell of Michigan (in a consummate specimen of congratulatory art), President Wheeler of California, and President Harper of Chicago. One of the most touching events of the session was the president's modest and fervent acceptance of the keys and the choral response of the choir which followed immediately upon his closing word, "The Lord bless you and keep you," the rarely delicate music of which was a composition of Professor Lutkin of the University school of music and one of the musical editors of what was to have been the new Methodist Hymn-book. It would be impossible to enumerate the distinguished visitors present. Six of our Bishops were present—Bishops Merrill, Warren, Vincent, Moore, Hamilton and Hartzell. Greetings and congratulations were received from the principal seats of learning in Great Britain, Europe, and India—the dominion of the Turk being represented by Robert College, and South Africa by the University of the Cape of Good Hope.

The New President

A word about the new president. He is forty-seven years old, a native of Illinois, and the son of a Methodist preacher. He has sufficient of the older and more beautiful traditions of the church still fresh in him to enable him, when presenting his letter of church membership, to walk straight up to the altar, with his family accompanying, to receive the greeting and benediction of the pastor. From early youth he took himself seriously; his mother was the chief counselor; a career was chosen and prosecuted with singular definiteness and resolution of purpose. Schools were chosen with reference to the thought of life immediately involved: the local school, the normal, Northwestern, Harvard, Halle—all to fit him for original and authoritative work in questions of public and social well-being. Then came

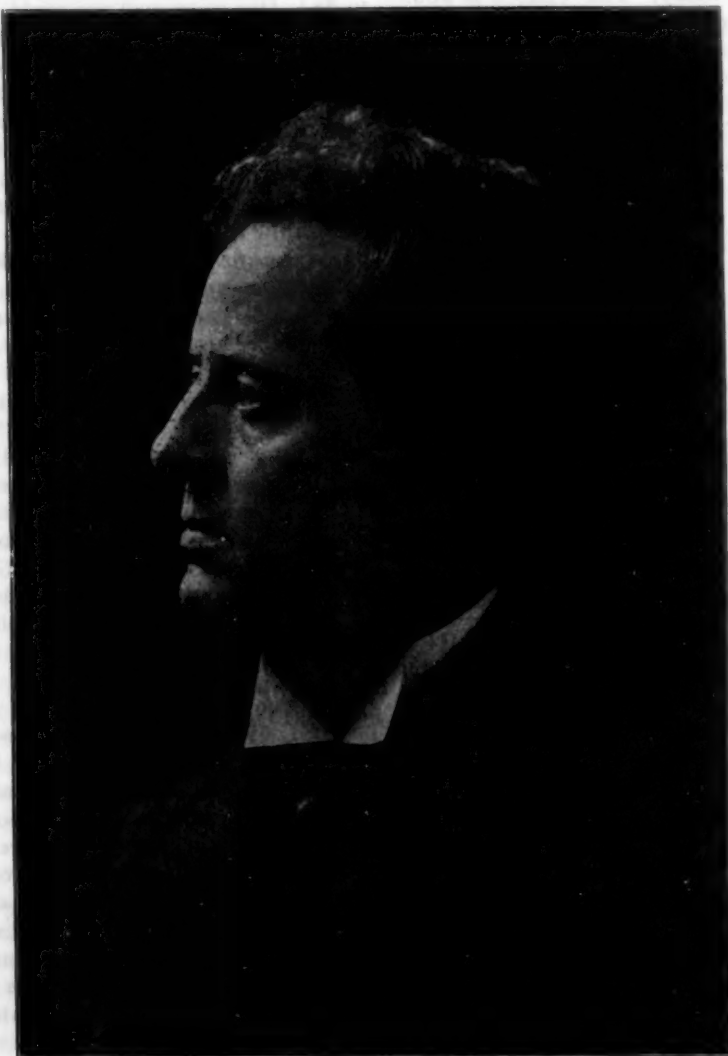
the return to this country, when twenty-three, to make a living and to prosecute his chosen career.

Dr. James, though still a young man, has exhibited organizing gifts of a high order, and has succeeded in establishing a reputation as scholar, thinker and writer both in this country and in Europe. He is of medium height, well and sturdily built, with a strong face and ample forehead crowned with abounding hair of somewhat independent suggestion. He speaks in a clear, unimpassioned but musical voice, and his deliverances are simple, straightforward, business-like and comprehensive. He is neither excitable nor irritable; neither

life as distinguished from British or European.

Breeding the Giant

IN a sermon preached recently in New York city on the theme, "The Biggest Man on Earth: Is he Dangerous?" Rev. Dr. Louis Albert Banks compared J. Pierpont Morgan with Goliath of Gath. The greatness of Goliath was the greatness of girth; the greatness of a Morgan is the might of money. "When this modern giant goes abroad," said Dr. Banks, "the earth trembles under his feet. Emperors and czars and kings and presidents hasten



EDMUND JAMES JAMES, LL. D.
President of Northwestern University

rash nor headstrong; but a quiet, modest, resourceful, purposeful man with a clear notion of the things he wants done and of the best way of having them done without wasteful friction or needless delay. In 1879 Dr. James married Anna Margaret Lange, of Halle, a woman of exceptional poise of character and fine intellectual and social parts. The family consists of two sons and a daughter, the older son being a student at Annapolis, the younger son and the daughter being students at home.

The installation address covered "Some Features of American Higher Education," and canvassed in a thoroughgoing way (1) our different methods of college foundation—state, municipal, church, and personal; (2) the American college president; (3) college administration by the non-professional, non-expert board of trustees; (4) its evangelistic or aggressively active canvass of the country for students; (5) its emphasis upon technical education; and (6) the unparalleled extent to which it provides for the education of women. The address constitutes a comprehensive *résumé* of those features of American university

to dine with him and do him honor. The Premier of the British Empire makes international compacts with him like any other great world-power." With this characterization of Mr. Morgan as a world-power, Bishop Potter evidently agrees, for his new work, "The East of Today and Tomorrow," is dedicated to "John Pierpont Morgan, Financier, Philanthropist, Friend," to "whose munificence these opportunities for observation in the East were owing, and whose constructive genius, which upbuilds and never pulls down, has indicated the tasks which await Western civilization in Eastern fields." Dr. Banks admits that Mr. Morgan, out of the millions he has made, has given back many thousands of dollars in charity, and that "in our present giant we have perhaps the modern type of giant at its best." "But who can tell," adds Dr. Banks significantly, "when we will get a giant at his worst?" His conclusion is that no sane man can doubt that the giant, and the conditions which breed the giant, are dangerous and full of threatening against free institutions.

Giants of one sort or another have always been bred in the world in all societies. Power tends to centralized expressions of itself. From lack of individual capacity, or initiative, or lack of interest in social questions, the mass of mankind are apt to acquiesce in such a state of things. Few have the brawn, brains, or boldness to disturb the monarch on his throne. It is only when the giant becomes very gigantic or the "boss" very bossy that loud mutterings of social discontent begin to be heard. It is inevitable that the Goliaths and Sauls who tower above their fellows should appear from time to time. No uniform system of levels, the socialists to the contrary notwithstanding, has ever yet been or ever will be successfully introduced into society. What can be done and what should be done is to make sure that the principles of the Gospel of Jesus Christ so pervade the mass of society and so permeate the institutions of the State as that the giant when he is evolved shall have a right spirit within him and an eye single to the glory of God and the welfare of humanity. When these emerging evolutions can be expressed by the formula Greatness=Goodness, when the x of power is balanced by the y of piety, when combinations of capital mean combinations of character, the patriot need not fear for the State. Gigantic goodness need cause no alarm, and is indeed the need of the world.

A Purifying Force

IT is an encouraging fact, to which attention was called at the meeting of the Woman's Christian Temperance Union in Portland, by Mrs. E. D. Martin, who reported for the department of Literature and Art, that during the past year the journals of the country have given larger space to the important topics of purity and temperance. The W. C. T. U. itself has circulated 250,000 pages of literature on the subject of purity during the year. There is no reason why the press of the country should not treat these topics fully and frankly, and there is every reason why it should do so, provided the discussions are well-judged, sane, timely, and calculated to do more good than harm. The Gospel is a purifying force or it is nothing; and it is only the Gospel which purifies in the long run. When naked Peter in Galilee saw the Lord standing on the beach, he caught for his cloak to wrap it about him. Bring Christ near to society, and a greater sense of delicacy is at once induced.

Balfour's Smile

A MAN may smile and smile and be — a Prime Minister. The smile of Mr. Balfour, Lord Salisbury's successor, is becoming famous on two continents. When chief secretary for Ireland Mr. Balfour incurred the violent hatred of the Irish, but we are told that amid all the uproar and despite all their threats he smiled a quiet smile. In many a crisis since, he has opposed to the storms of opposition raised over measures he has advocated simply the weapon of a smile. The other day in the House of Commons when O'Donnell, the belligerent Irish member, shook his fist in his face, he still smiled. The papers are making great fun of this calm smile of the Premier. Some think it an arrogant hauteur, others consider it the smile of assured strength. At any rate Mr. Balfour succeeds as a general thing in keeping his temper. He can argue as well as smile, but he holds himself under control when his arguments are rebutted. Whether he will continue to smile when the Education Bill, which threatens to unhorse the Ministry, comes to a vote, remains to be seen. Prob-

ably he will, whatever the result be — for Mr. Balfour, while he may be narrow, is one of those convinced thinkers who, believing that he is right, is yet not disturbed when others refuse to go ahead as he directs. Mr. Balfour is a strange combination of dogged persistency and languid lethargy. He is always trying to move things, and yet he is a man hard to be moved. The Nonconformists hate him, but from this distance he is fully as interesting a figure, to say the least, as the brilliant but mercurial Rosebery, or that plodding Scot, Campbell-Bannerman.

The Morning Light is Breaking

REV. W. I. WARD, presiding elder of New Bedford District, New England Southern Conference, while attending the great Missionary Convention, sends the HERALD this inspirational message: "Up on the wall over the platform in the great convention hall at Cleveland hung a large map of the world. Back of it were several windows which were imperfectly curtained, so that streaks of light were admitted. On Wednesday morning, as Dr. W. I. Haven was emphasizing the truth that the Bible has saving power for the world, the sun rose to the point where the light streamed through the window in shafts which pierced the cloth foundation of the map at certain interesting points. It made a bright spot in Alaska; it lit up Japan; it shone out in the heart of China; its beams illuminated Africa; and it threw a fringe of light on the edges of some of the islands of the sea. Who could forbear to exclaim: 'The entrance of Thy word bringeth light.' Of a truth 'The morning light is breaking.'"

PERSONALS

— Dr. C. M. Coburn, of St. James' Church, Chicago, raised over \$12,000 for benevolences the past year.

— Judge Oliver H. Horton is the new president of the Rock River Conference Laymen's Association.

— Rev. Wm. Macatee, D. D., was reappointed pastor of the First Church, Evanston, Ill., for the fifth year.

— Dr. M. S. Hard, assistant secretary of the Church Extension Society, who was taken suddenly ill at the Rock River Conference, has been compelled to abandon all engagements for the time being.

— Mrs. Stephen Livingstone Baldwin announces the marriage of her daughter, Louise Edgell, to Mr. Faun William Freeborn, on Wednesday, Oct. 8, at Brooklyn, N. Y. Mr. and Mrs. Freeborn will reside in Ithaca, N. Y.

— Rev. William E. Tilroe, the new presiding elder of Chicago District, will be the youngest of the seven presiding elders of Rock River Conference. He is forty years old, and is a graduate of Garrett Biblical Institute.

— The New Bedford Standard says: "The announcement that President Roosevelt was connected with a new Colorado mining scheme is emphatically contradicted by himself — we hope in time to stop investing on the strength of the original story."

— Bishop Leighton Coleman, of the Protestant Episcopal Church, of Delaware, has just returned to his home in Wilmington, having completed his annual vacation tramp. Every year the Bishop dons a rough suit of clothes and starts on an expedition of this kind. His latest tour was two hundred miles in the mountains of Virginia, Tennessee and North Carolina,

all on foot. He travels incognito, stopping over night wherever he finds it most convenient, and mingling with all sorts of people.

— Rev. Dr. George Edward Reed, president of Dickinson College, Carlisle, has resigned as State Librarian of Pennsylvania.

— The Boston Journal, in a complimentary reference to Lady Henry Somerset, says: "She is now 52, but does not look her years."

— Rev. George H. Spencer, pastor of Saratoga St. Church, East Boston, delivered the address before the annual meeting of the Vermont Bible Society at Montpelier, Sunday evening, Oct. 19.

— Rev. J. A. Blantyne, D. D., presiding elder of McKeesport District, Pittsburg Conference, died, Oct. 12, aged 44 years. Editor Smith of the *Pittsburg Christian Advocate* pens a tender and generous tribute to him, which appears in last week's issue of that paper.

— Rev. Dr. J. M. Driver, formerly pastor in Red Wing, Minn., entered upon his pastorate of People's Church, Chicago (succeeding Rev. Dr. Frank Crane), on Sunday, Oct. 12. Dr. Driver retains his connection with the Methodist Episcopal Church and is a superannuate member of Minnesota Conference.

— Rev. Thomas Dixon, father of Thomas Dixon, Jr., Dr. A. C. Dixon and Rev. Frank Dixon, is still in the pastorate, although more than fourscore years of age. He has ministered in the King's Mountain Association of North Carolina for more than half a century, and his brethren esteem him very highly.

— Rev. Morton Culver Hartzell, appointed pastor of Centenary Church, Chicago, is a son of Bishop Hartzell. For a year he preached in New York as assistant pastor at the Madison Avenue Church, and in 1899 he went to Europe for study. Two years ago he toured through Palestine, and on his return was called to his first pastorate at Elgin, Ill.

— The Central Christian Advocate is responsible for the following: "It is now said that one of the reasons for Rev. Frank Crane's leaving Chicago was that, through the persuasion of one of his Chicago congregations, he put most of his savings — about \$7,000 — into a mining scheme and lost it. We have not seen or heard of a denial of this report."

— Rev. Dr. Stowell Bryant, who has been appointed to Hyde Park Church at \$4,000 a year — the highest salary for a Methodist minister in Chicago District — is thirty-two years old, a native of Ohio, and a graduate of Ohio Wesleyan University and of Boston University School of Theology. Dr. Bryant has served as pastor in Baltimore and Washington with notable success.

— Rev. J. Wilbur Chapman has resigned the pastorate of the Fourth Presbyterian Church, New York. The resignation is due to Dr. Chapman's acceptance of a request made by the General Assembly Committee on Evangelistic Work that he devote his entire time to the holding of conferences, the conducting of meetings, and the general direction work of the committee. The Presbyterian denomination is manifesting a noteworthy purpose to lead in a comprehensive evangelizing movement.

— Dr. Samuel L. Gracey, United States Consul at Foochow, China, has had conferred upon him by the Imperial Government at Peking the order of the "Double Dragon," in recognition of service rendered the government during the Boxer year, 1900. The order and the noteworthy decoration which goes with it can only be accepted by Consul Gracey by permission of the United States Government by an act

of Congress. This will be asked for by the Department of State. Dr. Gracey has been in charge of this consulate nearly ten years.

— This office was favored on Monday with a welcome call from Mr. B. E. Titus, the successful editor and publisher of the *Northern Christian Advocate* of Syracuse, N. Y.

— Rev. J. J. Hill, who has for several years reported the proceedings of the General Missionary Committee so acceptably for the Methodist press, relinquishes the work this year. It will be done by the accomplished stenographer, Rev. W. D. Bridge.

— Miss Pauline J. Walden, Mrs. O. W. Scott, Mrs. Lucie F. Harrison and Miss Clementina Butler left Boston on Monday afternoon, via the Boston & Albany, for Minneapolis, to attend the meeting of the General Executive Committee of the W. F. M. S.

— Rev. Edward A. Lyon, a superannuated member of the New England Southern Conference, died at his home in Acushnet, Oct. 23. He was for over sixty years in the active ministry. He preached his last sermon, Oct. 19. A suitable memoir of this excellent and useful life will soon appear.

— Could anything have been more generous and "neater" than ex-President Patton's formal greeting to President Wilson: "May there be such an era of material, intellectual and moral development of Princeton University during your presidency that, comparing your administration with the one that went before it, men may truly say: 'The gleanings of the grapes of Ephraim is better than the vintage of Esau.'" For fuller notice of the installation of President Wilson, see inside of cover.

— President Roosevelt was 44 years old on last Monday. He is the youngest man who has ever held the office of Chief Executive of the United States. The next youngest was the great war leader, General Grant, who was 47 years old at his first inaugural in 1869. The next is Grover Cleveland, who was 48 in 1885. The oldest was William Henry Harrison, who was 68 years old. Referring to birthdays, we are reminded that, on Monday, also, Hon. John D. Long, ex-Governor of Massachusetts, ex-Congressman and ex-Secretary of the Navy, advocate of prohibition and all good causes, was 64 years old.

BRIEFLETS

Seldom has the *HERALD* been called upon to cover so many important events in one issue. The great Cleveland Missionary Convention, the installation of President James at Northwestern University and of President Wilson at Princeton, Dr. Gordon's lectures, and the monthly Epworth League pages, crowd every column to the utmost. Section II of the symposium on "What Pastors are Doing," already in type, is unavoidably held over till the next issue. The addition of four pages to this number only partially relieves the pressure.

Special attention is called to the notice of the City Evangelization Convention, on page 1409, to be held at Morgan Memorial, Shawmut Ave. and Corning St., Nov. 6. Such an opportunity to get in close touch with the wonderful work of city evangelization should not be missed. Let Methodist laymen and ministers rally in large numbers.

In the course of a recent address to young men, Rev. Dr. N. D. Hillis, of Brooklyn, advised men to sleep nine hours every night, to take three-quarters of an hour for

each of the three meals, and to exercise two hours every day. He also recommended — last, but perhaps not least — that they should laugh thirty minutes each day. There does seem to be a hygienic efficacy in humor. It is an old saying that a merry heart doeth good like medicine. Pure, innocent, contagious fun, properly expressed and kept under due control, has an ethical significance and value. "There is a time to laugh."

"Perhaps" is not a good word to live by. The imperative is ever a better mood for man than the subjunctive.

The historic Old John Street Methodist Episcopal Church of New York city, Rev. J. Wesley Johnston, D. D., pastor, was founded in 1766. For the 136th anniversary, Oct. 26, an attractive program was prepared, including among the impressive services preaching in the morning by Bishop Hamilton. The new organ, used for the first time on anniversary Sunday, is the gift of Mr. James W. Pearsall, of Ridge-wood, N. J. Mr. George F. Hadley, of Syracuse, N. Y., gave the new pulpit and pulpit furniture. An interesting circumstance is the fact that the cross on the front of the pulpit is a part of a beam of the first John Street Church. The history of this grand old church is replete from the very beginning with remarkable stories of conversion and thrilling experiences of triumphant grace.

We are gratified to announce that the "Gospel Band" of Boston University School of Theology offers its services to the churches this season, as last, for two or three days of every alternate week for expense of travel and for entertainment. Applications should be addressed to Charles C. Smith, secretary, 72 Mt. Vernon St., Boston.

Peace is being in tune with God — His thought, His will, His purpose.

Rev. Dr. W. T. Perrin, presiding elder of Boston District, New England Conference, in his pertinent and forceful address at Cleveland on "What can the Presiding Elder Do?" (to aid the cause of missions) did well to emphasize strongly the necessity that he help to increase the circulation of the church papers. He said: "A Methodist weekly ought to be in the home of every office-bearer of the church." We are humiliated to state — what we fully believe to be a fact — that not one-half of the official of the Methodist Episcopal Church subscribe for any Methodist weekly. We once heard Bishop Foss say, when speaking upon this matter — and his holy soul was stirred with righteous indignation — that if he were pastor he would not nominate any person for official position who was not a subscriber to some Methodist journal. If presiding elders and pastors would concentrate themselves on this one work of increasing the circulation of our papers, they would multiply the contributions to missions two-fold, while aiding every other good cause of the church.

In the course of an address recently delivered before the Chicago Bar Association, Oliver Wendell Holmes, the newly-appointed associate justice of the U. S. Supreme Court, enlarged on the risks and responsibilities of high station and office. "To aim at the highest," he said, "is to take risks." "To face obstacles and to measure his attainments by the number overcome, that is the real life of man." Judge Holmes evidently believes in the doctrine of the strenuous life, for he declares that the "greatest joys to be got out of this exist-

ence are those that come while going at full speed." It is all right to go ahead at full speed if one is on the proper track. But let the fast runner on life's railway be alert to mark the red right angled semaphores calling now and then for a full stop, and as well the important green cautionary signals displayed here and there along the way.

It is the tear of pity for others that most effectually washes away one's own troubles.

"It is an ill wind that blows nobody any good," and the coal strike, lamentable as it has been, has not been without its incidental advantages. The "breaker boys" in the coal regions, who in ordinary times stand all day against the slanting shutes where the coal runs down, and toss out the slate that makes its appearance among the traveling "black diamonds," have during the intermission of work obtained opportunities to attend school, of which the little fellows have not been slow to take advantage. There are 20,000 of these boys in the coal regions, and it is said to be one of Mr. Mitchell's ambitions to get them away from the mines and at school. There is a good deal of need for the regulation of child labor all over the country.

In a certain sense every one makes his own place as well as fills it. No one else could have filled the same place in quite the same way.

The termination of the coal strike by the appointment of an arbitration tribunal was a triumph for common-sense. There is no good reason why arbitration by the right sort of people should not be applied to the right sort of questions. Such a method is commended both by Scripture and sociology. "All ye are brethren" — that is the premise from which all arbitration proposals logically proceed. For the perpetuation of a republic especially, the emphasis of the brotherly idea is necessary. Citizenship is comradeship. Class conflicts are outlawed both by the lower law of self-interest and the higher law of love.

There is an indefinable need in the human soul which seems to find satisfaction only in Christ. This has been proved over and over again by the experience of conversion, and that, too, in natures which are cold, logical and unemotional, as well as in those which are full of feeling, impressible and impulsive. All men experience a new and wonderful sense of happiness and peace when they voluntarily give themselves to Christ. What can this mean except that the life in Christ is the normal life of the soul?

What a rare, sweet grace is modesty! We were told that at a holiness meeting not long since, at the close of a fervent and intense sermon, the leader of the meeting, in a sort of arbitrary tone, requested all who were without a taint or trace of sin upon them, "like us who sit on the platform," to rise and confess it before the Lord. How unconsciously artless and innocent was that plea! But where was the modesty of it? And yet but few in the audience accepted the invitation. How few absolutely perfect people there are in an average audience in our day! And some most excellent people question the wisdom of such public votes.

"God is love." If we are born of God, we must have His spirit. If we have His spirit, love becomes the dominant grace in our lives. Love prompts to sacrifice, and indeed makes sacrifice easy. Is love the chief spirit of the modern church? Is that

a hard question? Can somebody answer it? Is love ever swallowed up in the desire for display, preferment, or pleasure? When love ceases to be the kingly spirit of God's church, who is doing God's work around that sidetracked church? With a church that keeps love on the throne, is there anything too hard, too painful, too difficult? The church of the future that is to take the world for Jesus will be fairly a-fire with love for God and love for men, and therefore will be irresistible.

The *Pittsburg Christian Advocate* of last week says: "At noon on Monday of last week the Pittsburg Conference closed the shortest session in its history, it being but three and a half days." Is not this a prophecy that the time occupied in holding our Conference sessions can be, and is to be, substantially shortened?

Devoted readers of the *Boston Journal* will experience a sense of pain and regret at the announcement of the sale of that paper, even though it is accompanied with the assurance that it is to maintain its traditional standards and excellences, and to be improved in certain features. There is relief in the statement that Stephen O'Meara, the able and popular journalist, is to remain as managing editor. Frank A. Munsey, of *Munsey's Magazine*, is the purchaser. The price paid for the plant is said to have been \$600,000.

How easy it is to agree with the preacher and say kind things about him when he agrees with us and utters our opinions! We then are certain that he is right, and pronounce him a very bright and promising man. But when he disagrees with us, contradicts our pet ideas, uproots some of our long-cherished notions, and does it with vigor and conviction, and, worse than all, seems to demonstrate his astonishing position, we come to look upon him as a dangerous man, one whom the leaders of our church should watch most carefully. The first man may be but an echo, an ecclesiastical parrot, speaking his little piece. The latter man may be indeed the voice of God to our souls — a prophet with a burning message for men.

A GREAT MISSIONARY CONVENTION

THE qualifying adjective in the headline has not been used without consideration. In every respect the gathering at Cleveland was literally a great meeting. In attendance the occasion was significant. Two thousand delegates were present — possibly a larger number. Twenty-five hundred were registered in advance, and after that number was reached telegrams were sent out from the New York office to several hundred who were planning to come, stating that every seat in Armory Hall had been assigned. There were more than a hundred presiding elders, hundreds of pastors and laymen, and many representatives of the League and other organizations. It was thus by far the largest and most representative assemblage of people interested in Methodist mission work ever brought together. This was a significant fact, to begin with. It means much that men came in such numbers, at their own expense, from the far South, from the Pacific coast, from New England, and from the great Northwest, to spend four days at a missionary convention. Surely we may expect that the fire kindled there will flame far and wide through all the land, and that the presiding elders, pastors and laymen, and women too, who were there will help to awaken

new enthusiasm and generate more liberal giving everywhere in our Zion.

The immediate and enthusiastic response that was made on Thursday evening to the modest request of Rev. Dr. John F. Goucher, of the executive committee, that the sum of a quarter of a million dollars be laid upon the altar of God as a new pledge that the church stood ready to enter the open doors which everywhere invite entrance, was a sign that there was more in the meetings than evanescent enthusiasm or effervescent emotion. That scene can never be forgotten by any who shared in its inspirations. In a couple of hours the noble sum of \$300,700 was pledged, much of it for forward work or for emergency purposes, and the rest for the regular funds of the Society. Bishop Thoburn was an essential factor in this achievement. He had some generous friend who backed him in his offers until these reached \$131,000 — all included in the whole amount raised.

One of the most impressive phases of this collection-raising was the quiet and devout spirit in which the work was done. Several times prayer was offered. Dr. Goucher reminded the people again and again that they were engaged in worship; that the service was to be throughout reverent, grateful and devout. Excitement was suppressed so far as possible — although deep inward excitement prevailed and many exuberant thanksgivings were uttered. The fountains of Methodist generosity were tapped, and the first gushings forth of a new era of gifts for missions were gratefully revealed. They are, we cannot doubt, the beginnings of a great movement that will be felt everywhere in Methodism. The exact scene and sum may not soon be duplicated in any single service, but we cannot believe that the zeal and liberality there displayed were exceptional or sporadic. They indicate the commencement of an era of giving the like of which our church has never before witnessed. The spirit exemplified in that extraordinary service will show itself in hundreds of missionary meetings in all parts of the land in the not distant future.

The speaking was on a high plane. Men who are known all over Methodism did noble service, and new voices were heard to advantage. In only two or three instances did any of the speakers make a misstep, and in no instance did any one fall in his platform work below a creditable and inspiring level. Without any invidious comparisons it may be fairly said that Dr. Homer C. Stuntz carried off the palm in the popular estimate in his captivating and rousing plea for the Philippine Islands, his chosen field. He was at ease, enjoyed perfect liberty, was master of the facts, touched the chords of patriotic and Christian devotion and made them chime in unison, and brought his "district" before the eye and moved the great audience with the power of a master.

But he was only one out of more than thirty noble advocates. The afternoon in which Bishop Hartzell told of the needs of Africa, and Bishop Moore pleaded for the new China, opened to its most distant provinces for the Gospel by the strange providential events of the past two or three years, and Bishop Thoburn told of the open doors in India, and Bishop McCabe, fresh from Europe and South America, pictured the possibilities and victories that are within reach in Latin countries, was an occasion never to be forgotten. We have not the space to speak here of other men who did effective work on that platform. When the convention volume appears, it will be found to be a great repository of facts, fig-

ures, arguments, incidents, appeals and illustrations to be used by every pastor in the land to great advantage.

"The Open Door" — that was the message, the keynote, the bugle-call of the Convention. That phrase will ring in the memory and heart of two thousand delegates to this meeting for months to come. They have looked through that door into many lands; they have seen sights of need, of misery, of sorrow, of sin, and of peril that can never be ignored or forgotten while they live. They have discovered God's gracious purposes with a new vision and a new longing. They have gone forth to proclaim everywhere, from Maine to California, and from the Lakes to the Gulf, a new conviction and a new watchword. They will preach as never before the message: "The church must enter that door. God has opened it, and we dare not halt or retreat. Millions are waiting inside that door for the word of life. We have heard their wall of despair and their cries of sorrow. This is our day of opportunity. Our King has given a new command, 'Go forward,' and we are ready to march at His orders. Let us not falter before the open door!"

Nearly every plan projected by the executive committee in advance was carried out, but one of their thoughts failed of execution. It was on this wise: In the handbook of the Convention a paragraph headed "Applause," warned the delegates that the spiritual tone of the services would be "deepened by the suppression on the part of delegates of all applause." The suggestion seemed to some as they read it not called for, and they questioned how long it would be observed. Inside of the early part of the opening session the Convention ignored the instruction so devoutly given. When Dr. Leonard in his address said the man was present who had baptized our first convert in India, forty odd years ago, and called upon Rev. Dr. J. L. Humphrey to rise, the enthusiasm of the brethren broke forth vigorously into applause, which was heartily repeated again and again while the speaker made his ringing appeals. Half a dozen efforts were made, by announcements in the daily bulletin, by Bishop Andrews in the chair, and by Mr. S. Earl Taylor, to enforce the "rule," but it would not work. Indeed, it happened that Bishop Andrews' gentle reminder on the subject was uttered just before Bishop McCabe was introduced. When the "Chaplain" came forward the people broke out into hand-clapping, and his first words evoked another demonstration. He said: "The Bible says, 'O clap your hands, ye people!'" We do not fancy for a moment that the applause which was indulged in hurt the devotional spirit of the services. People can be religious and yet applaud!

The careful, thorough, and systematic preparations that were made in advance of the Convention by the executive committee in New York city and by the local committee in Cleveland won hearty praise on every side, and were chief factors in the success that was registered. Program, topics, speakers, subsidiary arrangements covering places of meeting, assignment of homes, comfort and convenience of delegates, music — all these matters were looked after with ease, courtesy, and skill. There was behind all the work done an efficient machine, but the machinery did not obtrude into notice, and the events of the meeting seemed to develop spontaneously. Yet closer observation revealed guiding, tactful hands and watchful and anxious eyes and hearts back of all the phenomena of the Convention.

THE CLEVELAND MISSIONARY CONVENTION

Reported by REV. F. H. MORGAN.

AFTER months of careful preparation and prayerful planning, the First General Missionary Convention of the Methodist Episcopal Church convened in Cleveland, Tuesday, Oct. 21, at 2 P. M., in Gray's Armory. This convention is representative of the church whose founder declared, "The world is my parish;" and as one looks into the faces of the great host of delegates who have here gathered, he cannot but be impressed that certainly they have unbounded confidence in the ultimate attainment of that end. The motive of this great convention is not purely to arouse enthusiasm; it is rather to awaken a prayerful interest in the great subject of missions, and the early sessions have been marked by a quiet intension of interest and purpose such as is rarely seen in a great gathering of the sort. The outline and scope of the program have already been given in the HERALD. Suffice it to say, the program, as outlined, is in general being carried out.

The first session opened with Bishop E. G. Andrews in the chair. On the platform with him were Bishops Thoburn, Hartzell, Foss, Cranston, and McCabe, Secretaries Leonard, Carroll, Benton, Oldham, Dr. J. F. Goucher, Dr. E. M. Taylor, and many others prominent in the church and missionary circles.

After singing the hymn, "Come, Thou Almighty King," Bishop Foss read the 60th Psalm and offered prayer. Bishop Andrews then with eloquent and well chosen words welcomed the delegates to the convention. In part, he said:

This is not a legislative body. We will take no action. This is rather the gathering together of men and women to study the great plan and love and work and resources of Him who died for all men. We come together to study the world, its vastness and variety, its sin. We come to study ourselves and the work we have done. We come for these purposes of consultation and prayer.

Our objects are three-fold — to review past missionary mercies, to study honestly present missionary conditions, and to plan preparations. This century, marvelous as it has been in worldly matters, is more marvelous in its missionary achievements. Some there are who speak of a crisis in missions; nevertheless all men in the church cannot but be impressed with the call at present, and the opportunity opened to us in the heathen field. The open world, for which we have prayed, calls for us to carry the salvation of Jesus Christ. We need to think that a great world stands at our door in need of Christian help.

This convention is called, if possible, to bring ourselves into a clear understanding of the times. Enable us, O Lord, to forget our own indebted church at home, our political and financial matters, and give ourselves up to the call of the open world, to which Christ has commissioned us to carry the Word.

At the conclusion of his remarks Dr. Daniels, of the A. B. C. F. M., led in prayer, and the congregation joined in singing, "He Leadeth Me."

Rev. A. B. Leonard, D. D., missionary secretary, then spoke on "The Emergency." After defining "emergency" as a crisis, which may come either as failure or success, he went on to say:

The emergency we face today grows not out of defeat, but out of success. Our flag floats on every field wherever it has been unfurled. No missionary society in the world has ever achieved more wonderful successes.

He then called attention to the marvelous development and opportunities in Home Mission work. We have 4,000 home missionaries preaching in 14 different languages — as many as were spoken on the

Day of Pentecost, but they needed a miracle to do it then. Now we do it regularly without a miracle. He briefly sketched the rise and development of foreign missions of our church: "We have now over 100,000 converts in Southern Asia. We have planted our missions in the Eternal City, and propose to stay there until Gabriel blows his trumpet." Speaking of the work in India, Dr. Leonard said:

The man who baptized the first convert is present in this convention, and, if I mistake not, on the platform, and if he is I wish he would rise — Dr. J. L. Humphreys. [Dr. Humphreys rose.] We have a combined membership of 208,000 in the entire field. Our success is our embarrassment, for we are unable to keep pace with our opportunities. We need at least \$1,000,000 for our work. This would mean but 83½ cents a member for our church.

But there is another emergency which oppresses me besides that of money. The thing which pains my heart is that we have not the young men in the field to take the places of those who are growing old and will soon have to lay down their burdens. It is my firm conviction that this convention should result within twelve months in raising the necessary \$1,000,000 for reinforcements and extension of our work in pagan countries. Verily our opportunities are great, our responsibilities are great, and our success must be great if we are the men for the hour.

Rev. J. M. Buckley, D. D., editor of the *Christian Advocate*, followed with a carefully-prepared address on "Methodist Missions of the Nineteenth Century." "Mr. President and fellow missionaries, for I believe we are all missionaries by proxy," he began. "Art is long and time is fleeting, but it is not as long or as broad or as deep as the plans of God." In his own inimitable way he then traced the development of our work, showing the foundations they laid in those days to be deep and strong, and further illustrating the progress in methods of missionary work.

"Spiritual Preparation for Missionary Work" was the subject of Rev. A. H. Tuttle, D. D., who gave the closing address of the afternoon. This was one of the most powerful addresses of the day, and elicited frequent and fervent "amens" from the floor. He said, in part:

Spiritual qualifications for missionaries differ in no wise from those of Christians everywhere. Spirituality is essentially missionary. In the reverse order spirituality compels missionary life. Missionaries are remarkable for their spirituality. I would to God that all our churches could be brought as close to God as they. It is this fellowship that is the secret of the mission worker's power. With God all things are possible. When with God we are girded with His omnipotence. It is this fellowship with God that sustains the missionary at home and abroad in his work, and it is this fellowship also that gives the missionary assurance of the success of his toil.

Tuesday — Evening Session

The hall was well filled when the hour for opening arrived. The first address was by Dr. H. K. Carroll, whose subject was, "Home Allies in Our Work of Evangelization." Said he:

God's hosts were never so sorely beset since the fall of man as they are today. The enemy was never so thoroughly organized, so numerous, so determined, and so well commanded as now, in the opening years of the twentieth century. The hordes of heathen people are vast indeed compared with the soldiers of Jesus Christ. The increase of the forces outside the kingdom of Christ in recent years is far greater than that of the forces within. What a work remains for the hosts of God!

We are not losing ground, but gaining. Our problems are multiplied by our victories. Converts at home and abroad must be cared for after they are secured, and the first need is places of worship. For the new-born babe a cradle is procured; not less necessary to the new-born soul is a shelter in a nursery of faith.

By gifts and loans the Board has made possible the erection of nearly 13,000 churches. Consider what this has meant to the struggling Negroes of the South whom it has assisted in erecting 2,600 churches; to the poor whites, who have secured 1,700 churches in the same manner; to the people west of the Mississippi, who gratefully credit to it 5,800 churches. Another generation will be needed to make the public schools in the South adequate to the work to be done. We must meet the need. We must also plant institutions of higher education there. This is the work of the Freedmen's Aid Society, a noble ally of the Missionary Society.

Dr. Carroll then went on to mention the different agencies working along mission lines in the home work, bestowing high praise upon the elect women who are doing such grand work:

There is no field so distant, difficult, or dangerous, no place so isolated, no people so degraded, no work so hazardous, as to deter women from offering themselves for the Master's service.

After singing by the Y. M. C. A. Quartet, Bishop C. H. Fowler addressed the convention on "Our Opportunity," and for an hour and a quarter held the vast audience spellbound while he alternately provoked them to laughter and tears. He said:

Opportunity is power. What we ought to do we can do. When God opens a door before His people, that is His command to them to enter, and His promise to back them to the extent of His resources. Whenever a people sees God's beckoning hand, and hears His call, and is obedient to the heavenly vision, then they rise to higher levels, take up heavier burdens, achieve greater results, and reap wider harvests for God. But whenever through fear or selfishness or diversion they hesitate and doubt, then they see some braver people step to the front and take the place they might have had.

The great doors of the world are not often swung wide open. God waited many centuries for a Gutenberg or a Columbus; also many centuries for a Luther or a Wesley. Moreover, the great doors do not stand open before a man or people long unused. They swing back again.

It is a great thing to have a great world door opened before a man or a people. France had a high day of opportunity when Protestantism almost reached the throne. St. Bartholomew's massacre shut the door in her face, and she staggered back through centuries of superstition and ignorance and cruelty to the Reign of Terror. It is a fearful thing to have a great world-door shut against a people. South America saw the great open door when in the beginning of the last century the English flag was unfurled over Montevideo at the mouth of the La Plata. She bid fair to be a great free people with a steady government and the wealth of a continent in her hands; but treachery, bribery and crime hauled down that flag and turned that continent back to the superstition and slavery and cruelty and robbery of Spain. The hand of the Inquisition sealed up the continent again. It is a fearful thing to have a great world-door shut against a people.

"Once to every man and nation
Comes the moment to decide
In the strife of truth with falsehood
For the good or evil side.

Careless seems the great Avenger,
History's pages but record
One death-grapple in the darkness
Twixt old systems and the Word;
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

God has opened the great doors of the world to Methodism, and is beckoning her to enter in and possess the kingdom. These doors open on every side. We can hardly go amiss. The only chance to miss everything is to stand still in our old tracks. I can remember when we were praying God to open the lands of heathenism. This prayer has long since been answered. Now we must pray God to send forth laborers into the field where the harvest is already white. But we are especially called upon to consider the fields recently opened to us, and new openings in old fields, which constitute part of the

emphasis put upon our attention in these last three or four years.

When a country is dropped into the lap of a people it is safe to conclude that God wants that people to care for that country. The determining elements in a righteous cause are three—need, accessibility, and ability; need and accessibility on the part of the people who are to be helped, ability on the part of the people who are to help. When these points are settled, the call is clear; when these three planets are in conjunction, that constitutes a call from heaven. If God ever entered into our history from the holding of North America for Protestant Christianity to the present hour, it was when He dropped the Spanish colonies of Porto Rico and the Philippines into our lap. We were perfectly contented with our borders. We were well trained in minding our own business. We had not the slightest idea of ever touching the neighboring islands. We went into Havana harbor and slept and dreamed of peace, when all unexpectedly God shook us up. Just as He said to the old prophet, "What do you here? Wake up! Get up! Go!" so on that awful 14th of February, 1898, the Spanish touched off a mine under the "Maine," and we woke up, and got up, and went up. God said, "Up! Go everywhere! Stay!" We were blown from Havana to Manila. We hardly knew where we were. If ever a man or people had greatness thrust upon them, we have been so treated. The explosion under the "Maine" blew us out of our worn-out baby clothes, blew us up into the whole world to take up a man's burden and do a man's work.

We were not asked whether we wanted these Spanish colonies or not; we were simply blown up on to the top of the world, and these colonies were dropped into our lap, and we were told to make the most of them. There are but two ways in which we can escape our responsibilities: 1. By putting on a fool's-cap and going away back and sitting down among the fools, whom nature dislikes. They always have to take everybody else's dust. Under the great law of nature only the fittest survive. 2. By committing *hara-kiri*, to make room for somebody else to grow strong, using us as a fertilizer. We do not want the fool's-cap, nor are we ready to become mere fertilizer. Our golden sun of opportunity is just rising in the East, in the Far East. Girding on our armor in the vigor of early manhood, we must go forth to conquer.

The Bishop then referred in eloquent words to the open door that confronts us in the Philippines:

The door is wide open. The world never before furnished a harvest so white for the reapers. Our opportunity confronts us. God says: "Give ye them to eat."

Of Porto Rico he said:

It is by our side. It is under our flag. It is inhaling our spirit. It is learning our language. . . . So in India and China. More than half the human race is ready for evangelization. If the great heathen masses now on the hands of the church should sit down to an ordinary dinner, and all the ungodly people of Porto Rico and of the Philippines should undertake to wait upon them, there would be more than 750,000,000 people whom these waiters could never reach. The table, unserved, thickly seated on both sides, would extend across all the continents and over all the seas of the earth. It would reach twice around the globe itself. These are accessible and inviting. These are open doors. Open doors, did I say? No! not doors—not measured openings marked on the edges by gaping hinges—not doors! The very sides of the world are taken off, and anybody coming from anywhere can come to the centre. Here in these uncovered, exposed hundreds of millions—here are our opportunities. God calls upon us, saying: "The door is wide open, enter in and possess the land. Lo! I will go with you and encamp about you and nothing shall by any means harm you. I am with you always, and will bring you off more than conqueror."

Wednesday—Morning Session

Promptly at 8.30 the doors of the Armory were thrown open, and the great auditorium was quickly filled with an eager audience whose appetite had been whetted by the good things they had heard the day before. The attendance was considerably

larger than yesterday, every incoming train bringing fresh contingents to swell the throng. The convention was called to order at 9 o'clock by Bishop Andrews, who announced the hymn, "All Hail the Power of Jesus' Name," after which Dr. C. W. Drees, of Porto Rico, read the Scriptures and offered prayer.

The first address was by Dr. W. I. Haven, secretary of the American Bible Society, on "Thy Words are Spirit and Life." Said he:

My theme is the relation of the Bible to Christian missions. The open Bible is an open window into all the earth. It is world-wide in its bearing. The paper out of which our choicest Bibles are made is manufactured from the sails of ships which have been whitered on the seas of many climes. The Bible is the volume out of which missionaries have received their call and inspiration. It is at the heart of Christian missions because it is the working aid of the missionary. The Bible gives to the missionary the only adequate resource for his work and toil. I don't wonder the missionaries have loved this Book. The Bible is at the heart of Christian missions. Holy men of all ages have found in it strength and inspiration. Ziegenbaig and his co-workers found it so. My own beloved father on his way to Africa found ever-increasing delight in its pages, and wrote home of his comfort drawn from it. Stanley found it in the hands of Livingstone. Even Jesus Christ himself, with all His divine power, obtained His daily strength from the Scriptures. When the church has been saturated with the Scriptures, it has been filled with missionary zeal. When the papers and magazines and books from the booklovers' libraries have been swept from our tables, and the Bible finds its proper place there, our homes will be filled with missionary enthusiasm.

After a selection by the Y. M. C. A. Quartet, the first colored speaker of the convention was heard, Rev. J. W. E. Bowen, D. D., who addressed the convention on, "The Negro: a Missionary Investment and a Missionary Investor." He said, in part:

It is the part of common sense to canvass results. A mighty orator of the Negro race said once, "The best way to judge the Negro race is to look down whence he came, not upward whither he is going." Looking backward, therefore, over the shoulders of time, let us see what Christianity has done for the Negro.

A look downward into the pit from which the black man is digged will convince anybody of the magnitude of the problem. Christianity must never stop to compute the cost of saving a soul. The benefit conferred upon us by the church cannot be computed in figures. The influence is subtle, and can be felt better than shown or expressed. No greater record exists in missionary annals than the amelioration of the condition of the Negro. The race has been practically redeemed. Therefore I declare that whether or not it is a good financial investment regardless of cost, it pays to save a soul. The magnificent sums expended on the Negro race by our church since the emancipation are but an expression of vast faith in God and the race.

Despite the prohibition against applause, Dr. Bowen received a hearty outburst at the close of his address, mingled with frequent and loud "amens" from every part of the hall.

The next paper was by Dr. G. B. Addicks, on "Our Foreign Populations, and How to Reach Them." Said he:

There was a time when the word "mission" suggested to us the work of the church in far-away heathen lands where the inhabitants grope in darkness without the light of the Gospel and the knowledge of the living God. But since millions of foreigners are within our very gates, we are surrounded by vast mission-fields at home.

It is a promising field because the foreigners are not heathen. Even the less favored Latin and Greek races that throng our shores are not heathen, for they are monotheists, which means that they are several centuries in advance of the heathen in faith. The question, "How to reach these foreigners?" means more than to simply preach to them and distribute

Christian literature among them. It is sometimes forgotten that though the Gospel is suited to the needs of all, it is a delicate and discriminating task to dispense it in a way suited to the needs of the different classes. But in general we may say: We must preach the Gospel to them. We should not preach evolution or reform, but the Gospel. We must have faith in the efficacy of the Gospel; we must use the language of those among whom we work; we must meet them on their own level; and we must do personal work in our efforts to save them.

The field is open for winning Germans, Swedes, Norwegians, Danes, Welsh, French, Italians, Bohemians, and all the rest. And for the sake of these millions, for the sake of the country we love, for the sake of the foreign fields that are dependent upon our success, for the sake of God, we will continue this work in the face of all difficulties, and we will move forward.

"Our City Problem" was the subject of the next address, by Rev. Frank Mason North, D. D., corresponding secretary of the New York City Mission and Church Extension Society. In part, Dr. North said:

Everywhere it is admitted that the problem of the city is the problem of the world. It is not merely modern, not wholly occidental, not American—it is a world problem. The cruellest convulsion of the Christian centuries centered in the city on the Seine. The most potent government of the world is in the city upon the Thames. The enigma of a faith that binds consciences to the rim of the world has its seat in a city on the Tiber. The world's supreme tragedy took place "just outside the city wall." Our problem, whatever it means, however it may be solved, disregarding its far-reaching indirect influences, is the direct concern of one soul out of every three in our land. Were this condition stationary, it would be significant; but it is a current flowing steadily, ever deeper, ever wider.

Our city problem deals with vast numbers. The city is not a phrase, it is a people. It states itself also in terms of intension. Problems of life belong to each man within himself. They are individual, mutual, communal. The problem deals with every type of character and all the races of the world. Here is the fight with hunger. Here, too, centre the age-long struggles of the social life. Here democracy is to find its defeat or its triumph.

Further, our problem is our test. It puts on trial our ideals of the scope of the Gospel in saving not men, but man. It tests our methods of bringing the cheer of the Gospel into the desolation of the city's heart. It tests our resources.

But test is opportunity, and opportunity is only "duty" writ large. The gates are open; we must enter. We have friendship, numbers, wealth, and leaders. Let us not wait. This Methodism of ours has at heart, more than any other denomination, the welfare of the common people. The city is our problem, test, opportunity, and obligation. Let us be men who make some conscience of what we do; and, with duty done, our problem will be solved. We shall never be beaten.

"Three great phases of the work in home missions having been discussed, we will now listen to the first of a series on the foreign field," said Bishop Andrews, as he introduced Rev. H. C. Stuntz, superintendent of our work in the Philippines. His subject was, "The Open Door in Hawaii and the Philippines." Dr. Stuntz spoke in a characteristic strain, and was frequently interrupted by outbursts of applause until he finally protested against it as using up his time. Disclaiming anything more than a casual knowledge of the Philippines, he said:

In considering the Philippines we must reckon with the world forces which have thrust us in there. God has swung this country out between two great continents. He has located us here, not to no purpose, with Africa to our east and Asia to our west, and the half-civilized populations north and south of us. We are the consummate product of the best races of Europe. We are an amalgam of the best the world has ever produced—a cross fertilization of the

select races of the earth. And we are just beginning to come to our great future. We are the only modern nation with a sea front toward Asia, with her 750,000,000 of peoples who are ultimately to be brought to a knowledge of Jesus Christ. God has given us Hawaii, Guam, and other islands as steps to the vast areas and heathenism of Asia.

Referring to the political problem in the far East in recent years, he said:

The most acute statesmanship of recent years has been that of Russia. Unable to cross the fence built by England in the south of Asia, she turned her eyes eastward, and when at the close of the war between Japan and China the mouse had whipped the elephant, she stepped in, and with her great carving knife sliced off a great slice from the Chinese loaf by taking Manchuria. She even cast envious eyes toward Japan, when something truly remarkable happened. Dewey, under orders from Washington, entered Manila Bay and contributed to Spain's growing submarine navy by sinking the Spanish fleet, and for the second time in history an archipelago had been added to the kingdom of Christ. Russia was checkmated and unrighteousness was rebuked.

Referring to the charges of cruelty against our army in the Philippines, Dr. Stuntz said:

While there have undoubtedly been some cruelties practiced—for we have all kinds of men in our army—yet the same army that did this and the same army that drank too much of the beer that made Milwaukee infamous, has stopped the intolerable aggression of Russia and won a state for Christendom. That is what will go down in history, not the flaws and the bad things, for in its battles this country has to use just common every-day men. The government is establishing righteousness by means of the army, the school-teachers, and the police bench. [Here he related several incidents relative to the foregoing, commending the course of the officials and teachers.]

But the climax of enthusiasm was reached when Dr. Stuntz referred to the canteen in the army, urging his hearers never to consent to its restoration. In spite of the prohibition against applause, he was applauded again and again, as he referred in glowing words to the policy of President McKinley, the bravery of Dewey and our army, and the sacrifices and hardships of the missionaries and teachers who have suffered for Jesus' sake. Referring to Roman Catholicism in the islands, Dr. Stuntz said that, in spite of its errors, it was far superior to heathenism, and paid special tribute to the blameless life of the nuns. "The people," said he, in closing, "are crowding upon us to hear the Gospel. The gravity of the situation almost breaks me down. The responsibility is heavy. Methodism must awake."

Wednesday—Afternoon Session

Promptly at 2 o'clock the convention opened with the hymn, "Stand up, stand up for Jesus," after which prayer was offered by Rev. H. A. Gobin, D. D.

The first address was by Bishop C. C. McCabe, on "The Open Door in Latin Countries"—a subject with which no man in all our church is more familiar, and the Bishop was perfectly at home with his subject. He said:

I am glad my theme recognizes the fact that the door is open. It is open. It was not always so; it was closed a long time—fully 380 years. Can you imagine what must be the condition of a people among whom it is illegal to read the Bible or to hold a Christian service? This is what the closed door meant to the Latin races. But it is open now. Thank God, it is open! Here we stand confronting 117,000,000 of human beings who need the Gospel. But through the open door come gleams of light.

The Bishop then related some of his experiences in Mexico and South America during his episcopal visits to those countries. He paid a high compliment to Dr. Wood and our workers there, relating some of the

persecutions to which they have been subjected. In closing, he said:

We owe a great debt to Latin America. Oh, let us have the Bible all through South America! Then you will see the regeneration of those countries. I never felt more confident in my life that we will have a glorious victory than I do today.

The second address, on "The Open Door in Eastern Asia," was by Bishop D. H. Moore, recently returned from that field, where he has labored for the past two years. He said, in part:

The three great empires of Japan, Korea and China constitute the division known as Eastern Asia. Originally these people must have been the same, so may now be considered as one. The impact of Western commerce made a breach in the walls of Chinese exclusiveness. It was due to the war between Japan and China that these walls were battered down. It was the United States of America, under Commodore Perry, that opened Japan; and Japan, the newest of world powers, that has opened the doors of China. Trade and science joined with religion have marched unflinching and converging to give the world the immensity of China. The emblem of Constantine made anew blazed in the sky over the armies of the Powers as they gathered together in this last great crusade for the religious and civil liberty of the world; and, the last barrier broken down, the Flowery Kingdom, by imperial edict, is now free and safe for the advance of the missionaries of Christianity.

China is open to us for evangelistic effort everywhere, so that our workers are going up and down without hindrance. China has not been transformed into having a love for the Christian nations, but she has come to realize that the past is forever passed, and she now seeks to copy the outward form at least of the Western civilization in order that she may grow. China will grow beyond our power if we do not watch, for in giving them Western learning, for which they do not ask, it will become a weapon which they will wield against what we hold dear.

The Bishop spoke in the highest terms of commendation of the Roman Catholic missionaries, and declared his admiration for that great church. In closing he said:

The noblest form of Christianity is to be wrought out from the Chinese. The noblest, mightiest people of the earth are standing there waiting for you to strike off their manacles with the dynamic force of the Gospel, and give them the light of Christianity.

The next address was by Bishop J. C. Hartzell, Missionary Bishop for Africa, on "The Open Door in Africa." Said he:

Africa is the last great continent to be opened to the Gospel, and her people are the last section of the human family to receive the word of Christ. It is only in our day that we have been able to overcome the physical conditions and penetrate the interior. Today the railroad and modern exploration, backed by science and money, are laying open the country. In no other age would it have been possible to overcome the disease and other obstacles and accomplish such results. The surrender of the Boers removed the last obstacle to the open door in Africa, and opened up a vast territory larger than you can appreciate. The white population in Africa is a mere handful, and the destiny of the continent for a century and a half must rest in the hands of less than a million white people, back of whom are their governments, and chief of these is England. British rule extends over a large part of Africa, France holds a fringe on the northern coast, and grand old Germany has possessions here. The division of Africa among the Powers means that there will be no more wars there, but an open door to all classes and the Christian religion. Eastern Africa is to be over-crowded India what America is to Europe, and thousands of the Indian races are now living there. The native himself is the most interesting thing in Africa. When not contaminated by contact with the white man he is honest and virtuous. Every day I see him I respect the Negro more.

What does the great Christian Church answer to this open-door call into Africa? Something has been done, but the church has not yet

taken Africa seriously to heart. The only thing that seems to lag in Africa is the church. American machinery and products are being pushed energetically, but the church is laggard.

As your Bishop I have been in Africa six years; and what have I done? I have only opened the centres, but cannot expand the work as I ought. One of the noblest women among our workers sits on this platform today, and cannot go back to Africa because I have not the three or four hundred dollars necessary to provide her with a house to live in. Six years ago in this city I was sent to this work. I have done the best I could. I pray you, as you love Africa and the church, give me the men and the means for Africa! Africa, for thee I live; for thee I plead; for thee, if it be God's will, I die.

The next address was by Bishop Thoburn, on "The Open Door in Southern Asia." He was introduced by Bishop Andrews, as follows: "For a generation there is one name among our churchmen that has been dear to you all. I take pleasure in introducing to you one who needs no introduction, Bishop J. M. Thoburn." As the Bishop stepped to the front he was given a Chautauqua salute, and the delegates rose to do honor to their beloved leader.

In a quiet, matter-of-fact way the Bishop told the great audience the story of India as he has so often done—a story which is ever new as it falls from his lips, relating many personal experiences; and as the audience listened, remembering what the redemption of India has cost him, every heart was thrilled. After defining his field and indicating some of the strange ways in which God has led in the work there, he continued:

The still small voice in our hearts prompts us to go forward. There is no going back. I was asked when I came here if it was true that 100,000 people are awaiting baptism in India today, and I reply that it is no exaggeration, and that if we only had the means, we would multiply that number many fold. I believe I will live to see the day when there will be one million converts in India, and that if the churches could only unite their efforts, there would be ten million converts there in ten years.

Wednesday—Evening Session

Two addresses were delivered at the convention session in the evening. The first was by Rev. Dr. E. M. Taylor, of Cambridge, one of the field secretaries of the Missionary Society. His topic was, "Why the World must be Speedily Evangelized," and the address was delivered with force and fire. Following are some of the statements made by the speaker:

"Why must the world be evangelized at all?" I may ask in beginning. It is God's chosen and characteristic way of getting the best things into life, and the highest standard in this has been given us in the character of Jesus Christ. And to get at this we must conceive the acts and sayings of the Saviour. The church that sits down in its own personal communion without realizing its broader scope may be a very respectable club and may serve a certain purpose, but in good standing with Almighty God it is not and never can be.

Never has there been a day when the world has done more than play with the command to take the Gospel into all the world. He who sits down in the life insurance of a Christian community is not doing his duty. The church which fails to help take the Gospel of Jesus Christ into foreign countries fails in its full duty. It is an awful thing to come to the open doors of the present day and not enter. I fear for the church if it is not stirred by the pleas we have heard today. I beg of you to see this situation and realize its importance.

Not only is the church responsible for this insufficient effort, but it will suffer for it, for we owe a debt to these lost peoples. It is no more necessary to send the drummers of commerce than the missionaries to these newly opened countries. Why must we carry the Christian religion to these worlds? It is to protect ourselves from the customs, vices, pests, and plagues of these heathen countries. Only the Gospel of Christ can regenerate and clean these people. Only the dynamic of the Gospel of

Jesus Christ can come to refine the hearts of men.

There is another thought. We should be prompted by their gratitude for what we have and for what has been done. The modern civilization of England and this country is due entirely to Christianity. That power has made from the Saxon barbarians such men as Gladstone, Washington, Lincoln, and McKinley; and such women to share burdens with the men and undertake to help the sisterhood of the world as Queen Victoria, Lady Henry Somerset, Frances E. Willard, and Julia Ward Howe.

Without any pride, but with shame for the little we have done, I can state that we are the greatest cohesive power in the world. Ask forgiveness and enlightenment, and then rise up and go forth in the interests of evangelization.

The closing address of the evening was by Bishop Foss, who spoke on "What Retrenchment Means." It was an earnest plea for larger appropriations for extending, or at least holding on to, the missionary stations already established. Retrenchment is disastrous, and means years more of idolatry and suffering among the heathen. Speaking from his personal knowledge of the field as coming under his observation during his tour in India, he urged his hearers to send additional "holders up" to the waiting multitudes in heathen lands.

Thursday — Morning Session

At the usual hour the convention hall was well filled. After the devotional exercises, the first speaker was introduced — Dr. J. W. Bashford, president of Ohio Wesleyan University. His subject was, "It Tendeth to Poverty." He spoke as follows:

It is a condition and not a theory which confronts us. In answer to the prayers of the saints throughout the ages for the coming of the kingdom, nations are now turning to Christ. The one hundred thousand in India who are asking Christian baptism at the hands of our missionaries, and the millions of Japan and China now accessible, prove that never were there such opportunities to carry the Gospel to the ends of the earth as those which confront us at the dawn of the twentieth century.

On the other hand, thousands of cultured, consecrated young men are ready to go. Here, then, we have the earth's millions standing within our reach, with thousands of young people ready to go to them, but a lack of funds to send them. Christianity must either stop praying or begin giving. A crisis is upon us. The remedy for this condition is tithing.

The speaker then followed with an earnest and able plea for tithing as the great solution of the problem before us, closing with the words:

The God of the universe has so ordained the laws of the universe that the failure to observe all the laws of tithing tends to both earthly and spiritual poverty—to temporal and eternal loss.

The next address was by Rev. W. T. Perrin, Ph.D., presiding elder of Boston District, New England Conference, on "What the Presiding Elder can Do." He said, in part:

What the presiding elder can do depends upon what he is. He cannot do what a presiding elder ought to do unless he is full of faith and in sympathy with the purpose of the Son of God that His Gospel shall reach the last man. The success of the presiding elder upon his district will very likely be the outcome of some closet experiences with his Lord; some blessed baptism of the Spirit, melting his soul with grateful love to the Crucified One and pitiful love for the blood-bought who know not their Redeemer. For highest efficiency in this work he must be an intelligent student of missions, and deeply impressed with their importance as an essential part of the work of Christ's Church. He ought to be a reader of missionary literature; must be enthusiastic, stirred by inspiring conceptions of God's loving purpose to save the world, and of the ultimate triumph which beckons forward

the followers of the conquering Christ. In discussing my theme I propose to consider it under two heads: What the presiding elder can do (1) officially and (2) unofficially.

1. Officially. In the quarterly conference he meets the leaders of the local church, the missionary committee, Sunday-school superintendents, Epworth League presidents, and others. These he can inspire and stimulate. On his district he can hold meetings, using the best talent available to pour into the church missionary information; providing and recommending our literature and church papers. A Methodist weekly ought to be in the home of every office-bearer in the church. *World-Wide Missions*, missionary reports, charts, campaign libraries, can all be used to advantage. The "Station Plan"—the most promising thing in recent developments—can be urged. He should endorse and recommend the missionary apportionments, and further the plans for reaching them.

2. Unofficially. What he can do indirectly: Discuss missionary themes as he meets the people, coach the pastor, preach and practice tithing, and combat everywhere the pernicious idea that giving to God impoverishes.

In closing, he said:

That presiding elder will do the most for missions who, standing in the presence of his Lord and Saviour, Jesus Christ, and hearing Him say, "Go ye into all the world and preach My Gospel to every creature," is the most profoundly stirred, and then and there commits himself to do his best.

The next address was by Rev. J. O. Wilson, D.D., on "What the Pastor can Do." He said:

I have the conviction that my subject requires me to deal with the pivotal man; for if any man more than another holds the key to the situation, it is the pastor. The imperative need of the cause of missions at the dawn of the twentieth century is not better organization, for we have machinery to let; nor is it an able secretarial force, nor more heroic and self-sacrificing missionaries, but a missionary pastorate. Make all our pastors missionaries in spirit, and our membership would instantly catch the contagion. "Like priest, like people." A missionary pastorate will give us a missionary people, and a missionary people will give us an overflowing treasury, and *nothing else will*. What, then, can the pastor do? Practically nothing, unless he be fired with a missionary spirit. As touching the cause of missions every pastor's obligation is two-fold and imperative.

1. He must conscientiously relate himself to the missionary treasury in a most practical way. The world will never be saved by theory divorced from practice. An ounce of practice is worth a ton of precept. Every pastor is not only called by the church, but by the Lord of the church, to take a missionary collection, and to see that it fairly represents the ability of the congregation. Never in the history of the church was there a time when God called so loudly for a missionary ministry and a money-getting pastorate. To preach men's souls into heaven is our first duty; our second is to preach their hoarded wealth out of their coffers into the Lord's treasury. A failure to do this has crippled God's great enterprises and retarded His kingdom a thousand years. But not alone for the sake of God's cause in the earth should we urge upon men Christian benevolence, but also for the sake of the man solicited. For if holding on to his wealth sent the rich young ruler to perdition, will it do less for the men of today? To allow them to try the experiment without an earnest remonstrance, makes us criminally responsible before God.

2. But great as is this obligation, it is not his first duty. The truly missionary pastor is not called of God primarily to take the missionary collection, but to make missionaries and to create in the earth a missionary church. His commission reads: "Go teach all nations." The pastor is God's instructor of the people, His mouthpiece to the nations. Every pastor may have and will have a missionary church if as a teacher he will patiently and persistently urge upon his people these considerations: (1) The imperative obligation of *heart growth* along missionary lines. (2) His next duty is to urge upon his people the cultivation of the wider vision, the broadening of the spiritual horizon. Our world of endeavor must be Christ's world.

Rev. W. F. Oldham, D.D., was the next speaker, on the topic, "What the District Missionary Secretary can Do." He was followed by W. W. Cooper, on "What the Sunday-school Superintendent can Do," and Rev. J. W. Magruder, on "What a Local Church has Done"—three capital subjects with earnest speakers.

Bishop H. W. Warren was the last speaker, and though the hour was late, the tall, commanding presence and magnificent voice of the Bishop quieted the restless throng and soon he held them spellbound under the charm of his matchless oratory, as he discussed "The Place of Prayer in Missionary Work." He began in his own inimitable way: "Now we come to consider the power that runs the machinery of the church, to which we have devoted the morning. There is plenty of power provided in God's universe for the changing of sinners into saints of Jesus Christ our Lord;" and then in a burst of marvelous eloquence the Bishop dwelt upon this his own favorite theme—a theme with which he is so familiar—and led his hearers up to the point where he closed with:

The Gospel of Jesus Christ is a power as real as any ever discovered by man. God had but one Son, and He was a foreign missionary. The great impetus of the Jehovah of Hosts can fill the earth not by might, nor by an army, but by the spirit of the Creator. Let us pledge ourselves to more frequent prayer. May the Spirit of the Living God rest on all our mission-fields throughout the earth. Let us pray!

And he then led the audience in prayer, after which they were dismissed.

Thursday — Afternoon Session

Thursday afternoon was devoted by the delegates to six sectional conferences, each carrying out the general idea of the convention with special regard to the more specific needs and scopes of the different classes of delegates.

One of the largest of the sectional meetings was that of the presiding elders and district missionary secretaries at the First Methodist Episcopal Church. Over one hundred presiding elders attended. How to get the enthusiasm and information of the convention before the churches and congregations was one of their chief discussions. Dr. F. D. Gamewell presided at this meeting.

The pastors' section at Gray's Armory was essentially one of importance, since it is the pastor, more than any one else, who can influence the people toward missionary giving. The pastor's relation to the Sunday-school and the Epworth League was also discussed. This meeting was a sort of open parliament, with Dr. E. M. Taylor as chairman.

Dr. D. D. Thompson, editor of the *Northwestern Christian Advocate*, presided at the meeting of editors, which was attended by fifteen of the leading editors of the church. They discussed for two and one half hours the problem of obtaining and spreading through their papers information in regard to missionary affairs.

Ohio Wesleyan University made the best showing at the meeting of college presidents, over which President Bashford, of Ohio Wesleyan University, presided. It was reported that this college had 1,000 missionaries in the field, and a number of student volunteers.

S. Earl Taylor presided over the meeting for Epworth Leaguers and young people's societies. A definite policy in regard to missions was adopted.

The meeting of the laymen was held at the Y. M. C. A. hall, and was presided over by W. W. Cooper. The meeting was given up to discussions of what the laity can do, and also as to the proper apportionment

in levying missionary funds upon the churches.

Thursday — Evening Session

The largest audience of the week assembled in the Armory for this the closing session of a great day, in which the expectancy of the delegates was worked to its highest pitch, culminating in one of the most astonishing undertakings, successfully carried out, whereby over \$300,000 was subscribed for the great cause which had called them together. It is safe to say that no such scenes were ever witnessed in the history of any church. The magnificent sum of \$300,000 laid upon the altar at one time, and one single gift of \$100,000, are convincing evidence of what the church of God can do if she only awakes to a sense of the tremendous need of the heathen world.

The music of the quartet, the prayers of the leaders, the plans so carefully laid, the able addresses to which they had listened, brought every one to the hall with eager expectations; yet only those of supreme faith believed that such a magnificent response would be given.

The two addresses of the evening, by Mr. S. Earl Taylor, at the head of the young people's movement in our church, on "Young People and Missions," and by Mr. John R. Mott, head of the Student Volunteer Movement throughout the world, led the thought of the convention up to the possibilities of the church through its young people.

At the conclusion of these addresses Dr. Goucher took the platform and announced the movement the result of which will be known throughout the world for years to come. Referring to what has already preceded at this convention, the emphasis laid by every speaker upon the need of the world and the resources of the church, he said that a crisis was upon us, and a great forward step must now be taken or the work of years fail. He then asked for an offering of a quarter of a million dollars.

Bishop Thoburn asked for a word before the subscriptions were taken. "I suppose that in the whole history of our church," he said, "no man has asked for as large a sum as that now stated by Dr. Goucher. However, the whole history never saw such a crisis as at present. I do not believe that the sum asked is beyond our means, and I am authorized to say that if you will give \$100,000 I am in a position to add another \$100,000."

Calls were then made, and \$5,000, \$2,000, \$3,000, \$1,000, and smaller sums came rapidly in. For the work in the Philippines \$2,000 was announced by Dr. Stuntz, which evoked a round of applause. From a lady friend in Boston, \$5,000; Pittsburg District, \$2,000; a friend, \$2,000 for hospital in China. Here a notice was read from Epworth Church overflow meeting announcing gifts amounting to \$10,500. Dr. Stuntz again called \$1,000. For Anglo-Chinese School, Singapore, \$3,000; for Anglo-Chinese College, Foochow, \$1,000; Cumberland District, Tennessee Conference (Colored), gives \$250; Moradabad District, India, \$300; Wabash District, Indiana Conference, \$500; Monroe District, Louisiana Conference (Colored), \$300; Baton Rouge District, Louisiana Conference (Colored), \$400; from Massachusetts, \$1,000 for Bareilly Seminary; a man in Epworth Church gives \$1,000; Ohio Wesleyan, for Philippines, \$750; from farmer's wife in Connecticut, \$1,000; for Bishop Thoburn's work from a lady with initials M. H. (Dr. Goucher said, "Mark Hanna, I suppose,"), \$1,000; from lady for children in India, \$1,500; for Mexico, \$900; for North India, \$1,000; from Northwestern University students, \$3,000; for property in Philippines,

\$2,000; for West China, from Puget Sound Conference, \$2,000; from New Bedford District, New England Southern Conference, \$1,000; from Boston District, New England Conference, \$700; for a college in West China, \$5,000.

By this time the intensest excitement prevailed. Bishop Thoburn at this point mounted a chair and announced that if they would raise the amount to \$300,000 he would be good for another \$25,000.

On footing up the subscriptions it was found that \$205,000 had been pledged, which, with his \$25,000, made \$240,000, leaving but \$60,000 to be raised. Subscriptions kept pouring in, and it was soon announced that \$252,000 had been given. Bishop Thoburn again mounted a chair and said that in order to make sure of the full amount he was ready to add another \$20,000 if they would raise \$28,000 more.

Dr. Stuntz pledged \$1,000 for the Philippines District. Excitement ran high. Gifts came pouring in from the right, the left, the centre and the galleries as fast as collectors and clerks could take them. Suddenly a rap of the gavel called the convention to order, and the chairman suggested that "lest we forget" in our excitement, we bow our heads in prayer. Bishop Foss led in prayer, earnestly thanking God for the opportunity of giving and working for Him. Then, as he closed, a hearty "amen" went up from a thousand hearts, and the giving began again. It was indeed hilarious. By this time nearly everybody in the hall was on his feet. Nobody wanted to leave. Counting up, it was found that \$20,000 more was needed. Bishop Hartzell took the last \$500 of that sum. Then a \$5,000 gift was announced amid greatest enthusiasm. Bishop Thoburn then offered to give \$6,000 of the remainder. Pledges kept pouring in — \$500, \$100, \$300, \$1,000 — till at last, amid the intensest excitement and enthusiasm, it was declared raised. And still the giving would not cease till another thousand had come in. Then, "Praise God from whom all blessings flow," was sung by a thousand grateful hearts and the meeting was dismissed. But the end is not yet, and it is expected that further effort will be made, and before the people have tired of giving the amount will reach half a million. It is the greatest achievement in all history — a fitting climax for the great convention of our great church.

Friday — Morning Session

With smiling faces and suppressed excitement the convention reassembled for the "last great day of the feast." Hearty handshakes and congratulations were the order of the day. "Grandest thing in the history of the church!" "Wasn't it magnificent?" "Wonderful!" "Praise the Lord!" and similar ejaculations were heard on every hand. The singing of the morning hymn, "When I survey the wondrous cross," was filled with unusual fervor. As the Cross of Jesus was held before their eyes it took on a new meaning, and the thought of the magnificent triumphs made possible by last night's offering rendered it doubly precious.

The speakers of the morning were Rev. W. F. McDowell, D. D., and Rev. George B. Smyth, D. D., of Foochow, China. Dr. McDowell's address was an eloquent appeal for love as the impelling and constraining motive, and elicited many fervent "Amen's" from the audience.

Following the first address Dr. Buckley presented a set of resolutions, expressing the gratitude of the convention to the people in Cleveland for the hospitality shown during the week; to the daily papers, and to all others who had helped to make the convention a success.

Dr. Smyth's address was, owing to a mis-

understanding as to the subject, on "The Need of Missionary Information in the Home Church," and was exceedingly interesting. His ready Irish wit caught the audience, especially with reference to the "Great Official." Commenting upon the editorial treatment of missionaries and the missionary question, he said no proper recognition of the question was accorded by the church papers in general — no such prominence, for instance, as was given to the "woman question," or the constitution, or questions of ecclesiastical polity. Here the audience broke out into a tumult of applause and laughter, so that he was unable to proceed. His speech was well received, and a motion to extend the time was made, but refused by the chairman.

Dr. C. E. Locke was then introduced, and spoke upon "The Education and Training of Young People in Scriptural Habits of Giving." It was one of the most eloquent addresses of the convention.

He was followed by Rev. F. D. Gamewell, D. D., on "What Money Means for Educational Work in the Foreign Fields." He said money means more on foreign fields than in the United States. Money on foreign fields means Christian education. He called attention to three large banners, inscribed with native characters, hanging back of the stage, on which were the names of five native Christian preachers who were martyred in China, the son of one of whom was on the platform. Another was wounded fatally during the siege. When being carried from the walls, Dr. Gamewell saw him, and, kneeling by his side, asked: "Is it well with you?" To which he replied: "Yes, Mr. Gamewell; my body is in pain, but my heart is at peace." These are the result of Christian education. Another banner contained names of 116 martyred Christians who perished during the Boxer troubles, while still another contained 130 names from another province, all of whom died in the faith. He then introduced Mr. Chen Wai Chen, who graduated from Peking University in 1896. Mr. Chen expressed his gratitude for the interest shown in the young men of China. Many Christian students in China had witnessed to their faith with their lives. His own parents, brother and sister, were among the martyrs.

Mr. John R. Mott then spoke briefly, and the convention adjourned.

Friday — Afternoon Session

The afternoon was profitably devoted to three Sectional Meetings, in which the work of the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, and the National City Evangelization Union, were presented.

Friday — Evening Session

Though many of the delegates had been obliged to leave before the closing meeting, the Armory was well filled to share in the last services of this very remarkable missionary convention. Bishop Warren read a report entitled, "A Call to the Church." Robert E. Speer followed with a characteristic address on missions in general. Bishop Thoburn was then introduced to make the closing remarks. He said, in part:

It seems to me that we have reached a new era in our church. There is a very deep conviction among our people assembled. I see realized tonight what I have been praying for for thirty years — something that would touch the hearts and hands of thousands of our people and open them to the sense of responsibility of going forth to bring the nations to Christ. In a very few weeks your noon will be my midnight. You will all be going to your churches. But Jesus is near to me on the other side of the globe as He will be to you, and He will be the

very same Jesus. It is He who has guided us; He who has put it into the hearts of the people to give of their substance and touched the hearts of the young men and young women to go to the Gentiles.

Already \$200,000 has been pledged, and the addition of the sum of \$100,000, given anonymously, makes the fine total of \$300,000. There are but nineteen days left to reach the desired half million. One of your citizens today asked me to join him in a little walk. Not far from here he told me that he wanted to take the responsibility for the support of fifty of the best teachers in my field in India and support them for five years. That is a total sum of \$7,500. I told him I believed that we could accommodate him. It is not necessary to tell you his name. A gentleman in New York also informed me today that he would give \$500 a year for five years. I told this gentleman that we could accommodate him also.

Some one has said that I speak with a prophetic tone. If you carry forward this missionary movement in the same spirit that we have entered upon it here, I believe we will enter upon the greatest revival of religion along missionary lines in the history of the church.

The Cleveland Plain-Dealer, which has furnished such excellent reports of each session, thus reports the closing moments: "The moment for closing has come," said Bishop Andrews, chairman of the convention. "Great thankfulness is due God for this delightful and successful meeting. Let us give ourselves up in prayer for a few moments." Every head in the vast audience was bowed in silent prayer. Handkerchiefs were brushed across the eyes of many, and the quartet, which all through the convention had rendered such beautiful music, sang a hymn of supplication in a feeling and reverential manner.

Notes and Comments

—The local arrangements are perfect. Headquarters are established at the First Church, corner of Euclid Ave. and Erie St., where all delegates are required to register and receive assignments. Here, also, are the Bureau of Information, the Post-office, and the Missionary Exhibit. A large staff of attendants are on hand to transact the business, so there is little delay.

—The Convention Hall is beautifully decorated with flags of all nations. Back of the platform, covering almost the entire wall, is a great missionary map, 20x30. Encircling the galleries are huge mottoes, reading: "Not by might, nor by an army, but by My Spirit, saith Jehovah of Hosts." "Anywhere, provided it be forward." "He shall have dominion also from sea to sea and from the rivers unto the ends of the earth."

—Dr. Buckley, referring to the colored brethren, said: "Early reports refer to the Negroes as 'blacks' or 'colored,' which they logically repudiate. Fred Douglass once said in Boston: 'I am not colored. Many of the people before me are colored, but I was born so.'"

—The Missionary Exhibit in the Sunday-school rooms of the First Church is one of great interest. Here are found books, pamphlets, maps and missionary publications of all kinds, illustrating mission work in all its phases, with curios from the various fields. The exhibit of Dr. E. H. Richards, of East Africa, is especially interesting, containing weapons, domestic and agricultural implements, musical instruments, tusks, shells, teeth, skins, and mats, all of native manufacture. China is also well represented in its banners and scrolls. Prominent in the exhibit is a collection of banners loaned by Dr. Goucher, of the Woman's College of Baltimore, brought by him from India on his return in 1898. These banners represent the different languages in which our work

is carried on in Southern Asia, each being inscribed with some Scripture text in the character. Malaysia is represented by a collection of photographs, books and articles of native wear, loaned by Prof. C. S. Buchanan, of Singapore.

—The entire program is quartered at the Hollenden. A great Brewers' Convention is also in session in the city, and many of the delegates are also quartered there. And they do say that it is hard to distinguish between the delegates of the two conventions.

—"The Fighting Preacher" is a term applied to Rev. F. D. Gamewell, the hero of Pekin. Dr. Gamewell attracts attention wherever he goes. Quiet, modest and dignified in his demeanor, he moves about among the delegates as if building fortifications and fighting Boxers had been a matter of everyday occurrence.

—Bishops Hartzell, Moore, Thoburn and McCabe have hosts of friends, who look upon them as in a sense "Missionary Bishops." It is doubtful if ever before has such an opportunity presented itself for the church to hear four such men at one time speak of the open door in their respective fields.

—Bishop Hamilton's smiling countenance is seen on the platform. He has many friends outside of New England as well as among his former brethren.

—Dr. Day's towering personality makes him a conspicuous figure among the distinguished members of the convention.

—Rev. M. B. Pratt, a former member of the New England Conference, now pastor at East Liverpool, Ohio, is a member of the Ohio delegation.

—Mr. F. M. Arter, Cleveland's leading layman, is a constant attendant upon the meetings, and takes a deep interest in all its plans.

—The Y. M. C. A. Quartet, which has rendered such pleasing selections at the various services, was composed of Paul Gilbert, of Duluth, first tenor; P. H. Metcalf, of Grand Rapids, Mich., second tenor; C. M. Keeler, of Des Moines, Ia., baritone; and E. W. Peck, of Minneapolis, Minn., bass. At their earnest request no applause was rendered, but the many fervent and hearty "Amen's" showed that the audience appreciated their efforts.

—Telegrams were read Wednesday afternoon from the Brooklyn South District, N. Y. East Conference, and from a session of the presiding elders of the Mexico, saluting the convention and praying for its success.

—Overflow meetings are held each evening in the auditorium of the First Methodist Episcopal Church, for the special benefit of and restricted to those who are not delegates, but are interested in the work and objects of the convention. At these meetings the principal addresses are to be repeated.

—Dr. C. W. Cushing, of Despatch, N. Y., a former member of the New England Conference, and at one time at the head of Lasell Seminary, is reporting the convention for the Post-Express of Rochester, one of the cleanest sheets in Western New York, a paper which absolutely refuses to publish a Sunday edition.

—Returned missionaries are present as follows: Bishop J. M. Thoburn, Southern Asia; Bishop J. C. Hartzell, Africa; Bishop D. H. Moore, Eastern Asia; Rev. H. C. Stuntz, D. D., Philippine Islands; Rev. E. H. Richards, D. D., Inhabane, East Africa; Rev. C. W. Drees, D. D., Porto Rico; Rev. W. F. Oldham, D. D., Malaysia; Rev. F. H. Morgan, Malaysia; Rev. C. S. Buchanan and wife, Malaysia; Rev. J. O.

Denning, India; Rev. J. L. Reeder and wife, Chile; Rev. Geo. B. Smyth, D. D., China; Rev. F. D. Gamewell, Ph. D., China; Rev. Ira C. Cartwright and wife, Mexico; Rev. J. W. Waugh, India; Rev. W. F. Rice, Argentina; Rev. J. L. Humphrey, D. D., India; Rev. J. H. Gill, India; Rev. F. M. Allen, Africa; Miss Agnes McAllister, Africa.

—The delegations from Georgia and Louisiana are seated in the gallery, and to a Northerner it is very significant that the line between white and colored delegates is very sharply drawn.

—Mr. T. S. Lippy and wife, of Seattle, Wash., are among the delegates from that State. Mr. Lippy is a valued layman from First Church, Seattle, and an active worker in our church.

—Rev. Dr. R. J. Cooke, of the Advocate-Journal, and professor in Grant University, is a member of the Tennessee delegation.

—Rev. C. U. Wade, presiding elder of Muncie District, North Indiana Conference, is present with the Indiana delegation. Dr. Wade had every charge on his district up to the million-and-a-half line last year, and has set the limit this year at two-and-a-half millions.

—A remarkable body of men are our leaders, the Bishops of the Methodist Episcopal Church. When we consider what they represent as leaders whom we have thrust out into the world, the missionary lesson is sublime and almost startling. As many of them appeared at the great convention at Cleveland their mere presence in a representative capacity was a stirring summons to the church—the missionary Bishops, Thoburn and Hartzell, carrying Southern Asia and Africa on their hearts; Moore and Vincent just home from two years of residential supervision of China and Continental Europe; McCabe, fresh from the Latin countries; Hamilton, bringing recent tidings from Mexico; and Andrews, Foss, Warren, Fowler, truly cosmopolitan like their absent colleagues.

—The floor of the hall was apportioned to the different States, every State in the Union being represented, position being decided by lot. The New England delegations were fortunate in being seated well in the front of the hall. In the Massachusetts delegation were seen: Revs. N. T. Whitaker, Geo. Chadbourne, A. P. Sharp, W. T. Perrin and wife, Charles Tilton, F. H. Morgan, C. W. Holden, J. W. Ward, and J. H. Mansfield, and Messrs. Leon Dorr and G. F. Washburn. In the Connecticut delegation: W. W. Gordon, George Greenwood and Miss Ada Greenwood, and John Mackrille. In the Maine: Revs. F. C. Potter, D. B. Dow, T. F. Jones, A. E. Luce, N. R. Pearson, and C. C. Whidden. In the New Hampshire: Rev. J. E. Robins.

—The following were the correspondents for church papers: Dr. S. J. Herben, Christian Advocate; Dr. G. B. Winton, Christian Advocate, Nashville; Dr. F. D. Bovard and Rev. R. S. Cantine, California Christian Advocate; Dr. Jesse Bowman Young, Western Christian Advocate; Dr. I. B. Scott, Southwestern Christian Advocate; Dr. D. L. Leonard, Missionary Review of the World; Dr. D. D. Thompson, Northwestern Christian Advocate; Rev. G. Berstecher and Rev. G. Hunniller, Christliche Botschafter; Rev. C. Goldner, Christliche Apologete; Dr. R. J. Cooke, Methodist Advocate Journal; Rev. Pries A. Crow, Northern Christian Advocate; Dr. Claudius B. Spencer and Rev. E. S. Johnson, Central Christian Advocate; Dr. S. McGerald and Rev. Fred E. King, Christian Uplook; Rev. F. H. Morgan, Zion's Herald.

ULTIMATE CONCEPTIONS OF FAITH

REV. GEORGE ANGIER GORDON, D. D.

The Lyman Beecher Lectures on Preaching, delivered at the Yale Divinity School, Oct. 14-28.

V

The Religious Ultimate: Jesus Christ.

IT is of the utmost importance that we approach the study of Jesus Christ in the proper mood. We should be critical only so far as not to believe a lie. True criticism is love for the truth and a serious devotion to it. Only incidentally is it destructive. Its great work is discovery. The believer alone has the facts for the study of Christ and the desire to know all the truth. The criticism of need and of love Jesus did not deprecate, but inspired.

One must approach this study also in the mood of a disciple. It is impertinent to study Jesus in any but a deferent mood. The value of Jesus Christ for the life of mankind is found in experimentation, individual and historical. Come and hear what the Lord has done for me—for all. The verdict of historic discipleship is the basis for some insight into His character. To him who holds that life is good, Christ is Master. To Him the human world is vast, precious, full of illimitable promise. The substance of existence is divine. He would fill it with good. Christianity is bound to become the religion of the world because of its victorious and inspiring life. Humanity desiring life will choose Christ. The Christian assurance of endless life is a unique testimony to the power of Christ.

What is Christ's verdict concerning Himself? "I am the Light of the world," is His most significant declaration. Christianity is practical, a religion for this world—for seeing and serving. The vision and service that mean life for mankind are in a pathetic sense confined to Christendom. Next to the practicalness of Christianity stands its *beauty*. It is the sovereign esthetic wonder. We can only *dream* what was Christ's vision of God and of man out of which came the Christian religion. The moral refinement of Christendom at its best is a constant note. The vision of Christ is incompatible with brutality.

The *finality* of the Gospel is to be recognized. We cannot go beyond the thought of Christ. We cannot conceive of anything better than the Gospel or higher than Jesus. Criticism has done great service in showing that He was an immense advance on Hebrew idealism, an infinite surprise to His people. Christ is the last word, and the best act, of God to man. [Dr. Gordon at this point expressed his regret that he must omit that section of his lecture dealing with the consciousness of Jesus. He proceeded to speak of the Person of Christ.]

The church is founded, not on theism, but on *Christian* theism. The creeds are witnesses to what was vital to its life. A meagre Christology would be fatal to the church. The Person of its founder is central—indispensable to its faith, its love, its power. Christ was first of all the *Perfect Man*. As such He is fitted for unique moral union with that in God which the New Testament writers name the Logos, the Christ, the Son. His incarnation was unique identification with the filial in God, in consequence of which men are the children of God. But the Son of God, whose human expression He is, is eternal in the heavens. He is the organ of the Eternal Son. This was the Christology of Origen—the junction of the human Jesus and the eternal filial in God.

Christ is the highest expression of the mind and love of God. He is the world's sovereign symbol for God. He speaks,

suffers, rules, for God. There is an immense range of uncovered greatness in the Person of Christ. Those who go with fresh eyes, refusing to consider past discoveries final, will find apocalypses.

VI

The Universal Ultimate: The Moral Universe

There is a vast difference in importance between questions that are fundamental and those that are but secondary. The questions of science are of great interest and utility. But back of these lies the question of supreme importance: Is nature real? Man is the subject of fruitful discussion. But if there is no real human personality, then all such discussion is to no purpose. Old books on eschatology were sure of heaven and hell, and were filled with dogmatic statements concerning life after death. But when there arose a suspicion regarding the *fact* of immortality, in the presence of this question of fundamental interest silence fell on the eschatological Babel. In Biblical criticism historical and literary questions are of great moment; yet these inquiries are not fundamental. Rather we ask: Has the Bible a message to men? Is it a word from the Eternal? Is there a living God, and does He speak to men? The critic without faith, and the critic who asks no question of faith, is a menace to the church. But when the critic is a prophet of the living God, then it is the shame of believers that they refuse to accept the results of his criticism.

The question of the moral universe is a fundamental question. Human relationship is a primal moral fact. Relationship produces ideals; ideals enforce obligations; obligations require obedience; obedience establishes moral order. Amenableness to moral judgment is an essential mark of manhood. Moral criticism is another expression of man's moral world. Passing judgment on our fellow-men is inevitable. Institutions also are judged. The moral world of man is evident in the vigilant eye which it keeps on the church and its ministers. Moral criticism of the universe is of greatest value. The men who bring nature to the bar of the human conscience and pronounce judgment against it are preparing the way for the question: Whence came that conscience? and are building a moral universe greater than that which they set themselves to destroy.

There must be something in nature which answers to the moral life in man. Organism and environment are essential to each other. Moral organism without moral opportunity is a contradiction of nature. In the physical world *life* is the best testimony to the correspondence between organism and opportunity. This is true also of spiritual life. The soul of the saint is a witness to the correspondence between moral order and environment.

Belief in the reality of the moral universe is of immemorial antiquity. The stars in their courses fought for God's people. Science declares that the cosmos is on the side of human morality. The moral races are in the ascendant. This attests the sympathy of man's environment as a whole. The old prophet wrote, "My sword is bathed in heaven." Man preserves his humanity by defying the brutality of nature. He cannot be reconciled with the worlds beneath him. But man's moral outfit is not original. The moral world of men in ideals, endeavor, achievements, is a witness to the truth of a moral environment. A moral hero is the expression and servant of the moral universe.

The vision of the Hebrew patriarch at Bethel has been realized in Christ. The

heavens are opened in the consciousness of Jesus. The universe that produces and supports Jesus Christ proves a friendship between it and the heart of things. The triumph of His cause is a witness to the power of the Gospel and to the sympathy of the universe. Man stands with his feet on the earth and his head in the heavens. He came out from the Eternal. He finds his fullness in the Eternal. Christ is man at his best. In His moral order, ideal, experience, cause and its fortune, the heavens are opened.

VII

The Absolute Ultimate: God, (a) His Existence

The Old Testament parable of the Divine manifestation to Elijah at Horeb forms a fitting introduction to our subject. The fundamental meaning of that parable is the contrast between the inhuman and the human; between mere noise and sound that is voice. The meanings of life are centered in the life of a Person. Nature, as law alone, witnesses to God; man, as an ethical order, testifies to the Divine. To man's intellect God is the final meaning of the universe. To his esthetic sense He is its significant beauty. Man's ethical ideal is the image of His presence. To man's will He is the doer of righteousness, the renewer and transformer of life. God is for man the Person in whom the ideal meanings of life and of the universe are gathered; the aboriginal inspiration; the unerring leader; the perfect goal of the ethical endeavor of life.

In what ways is the idea of God seen to be real? How are we to gain some insight into this reality? Every new idea is both a revelation and a discovery. God's best gifts come through man's achievements, and man's best achievements are God's best gifts. The Christian religion is both a revelation and a discovery. Our task now is to repeat more and more Christ's ineffable vision of God.

The normal believer inherits the knowledge of God. He finds God as he finds his mother. Education applies the accepted truth. Theistic education is a wider domestic education. The consciousness of God goes with the normal youth as the day. It is inevitable, universal, gloriously real. But this is only the beginning of faith. He must test his inheritance. The highest idea of faith cannot rest on tradition.

The proof of God lies in one's own soul. God is the ideal strength of the soul, hence He is the ideal strength of the world. In the inner sanctuary of the soul one sees God face to face. But is that vision a reality, or an illusion? A man's *attitude* toward the personal ideal determines faith. Atheism in its profoundest aspect is settled selfishness, contented earthliness. Real affirmation of God begins with serious acknowledgment of the ideal. When a man, in the name of the ideal, sees duty and struggles to do it, he is in the Holy of Holies; he is coming within sight of God; he is interlocked with the Infinite. The final proof of God's existence is given with every moral achievement. The best faith is at the last; the full truth is seen at the end of life.

A man must find God in himself if he is to find Him beyond himself. Human history is unintelligible until the moral ideal takes possession of the individual soul. The key to the moral universe lies in moral personality. The philosophical argument for the being of God is but the rendering in universal form of the intellectual and moral demand of the personal spirit. The pursuit of the moral ideal is the only path to the certainty of God. Ideal ends explain both nature and human history, and God is

Continued on Page 1412.

THE FAMILY

RENUNCIATION

I gave Him but a thorn, and in His hand
It bloomed a rose of peace;
I gave Him but the seed of joys I planned,
And in the sunshine of His Holy Land
Garnered their rich increase.

I gave Him tears; He made them as a rain
On parching wastes unfed;
I gave Him but a little hour of pain,
A little loss; and, when He came again,
He brought me love instead.

I gave Him back a hope to keep for me
When earthly hopes grew dim;
Now by the gates beyond His stars I see,
Waiting to crown my soul's eternity,
The hope I gave to Him.

— MABEL EARLE, in *Christian Endeavor World*.

Thoughts for the Thoughtful

Gayly chattering to the clattering
Of the brown nuts downward pattering,
Leap the squirrels, red and gray;
Drop the apples red and yellow,
Drop the russet pears and mellow,
Drop the red leaves all the day.

— Whittier.

As long as a Christian is weak enough to
"get mad," he is not ready to talk about
the higher Christian life as his; he is still
on the lowlands. — *Forward*.

It is possible to err in many ways, for
evil belongs to the infinite; but to do right
is possible only in one way. — *Aristotle*.

We have discovered of late that God
plows and harrows His fields with earth-
worms and puts the burden of His creation
on beasts that can swarm through the eye
of the needle. Awake to the significance of
the insignificant; for you are in a world
that belongs, not alone to the God of the
infinite, but to the God of the infinitesimal.
— *Maltbie D. Babcock*.

The real time to work is when indolence
most tempts, is most fertile and ingenious
in expedient and argument. You do best
work then if you will. . . . The true mo-
ment at which to call upon one's self to
take any new step in virtue is at the faint-
ing-point, when it would be so easy to drop
all and give all up; when, if you do not,
you make of yourself a power. — *J. F. W. Ware*.

"The maple leaves are not the result of
grafting," I said, looking at the clear lemon
yellow and fiery scarlet of the autumn-
painted spray.

"The changing color of the leaves in au-
tumn," the chemist answered, "has hith-
erto been a sealed mystery, but recently
careful experiments and examinations
have revealed another wonderful chemical
process in nature's laboratory.

"Leaves, within their outer covering, are
made of layers of life cells whose thin
brown walls contain starch, sugar, and
minute particles of coloring matter, green,
red and yellow. What we see in the fresh
leaf is not a simple green, but a mixture of
colors which appear as a solid green.

"In autumn, the particles of one or an-
other of these pigments disappear, the
green color is broken up, and the leaf looks
yellow when all but the yellow grains are
gone, and red if only the red coloring par-
ticles remain.

"Light frosts which do not kill the
leaves facilitate their coloration by increas-

ing in them the normal chemical ferment
which attacks and oxidizes the color com-
pound. Maple leaves contain much sugar,
and so readily oxidize and make our north-
ern forests glow in autumn hues of blazing
crimson and scarlet. Other leaves, like
those of the oak, which contain much tan-
nin, are turned by oxidation into a dull,
dirty brown.

"What a leaf becomes, when the frost
falls on it, depends upon what it has in it,
the stuff it is made of. It is something like
that with us, isn't it? Each flesh has its
own 'glory,' which may be even more
beautiful in the time of the falling leaf.
Only there's a difference; for, unless we, of
ourselves, spoil the material which God
has put into us, not one of us need be a
failure, a dead, brown thing, but in Him
and by Him each least one of us all may
have a 'glory.'" — S. ALICE RANLETT, in
Wellspring.

O God, out of whose infinite pity comes
forgiveness of our sins, have mercy upon
me in my low estate and cleanse my soul
from guilt! Give me clear insight, by
Thy Holy Spirit, into the nature of the evil
I have done, that I may see how ugly it
must be in the sight of all pure eyes and
faithful hearts; but show me also Thy
great gift of pardoning love and the beauty
of that holiness which Thou desirest I
should share. Arm me against tempta-
tion. Hold me against myself, that the
better self which Thou hast planted may
have room to grow. When I fall, give me
courage to rise again. Though I am cast
down, let me never be discouraged, but
may the shining of Thy light bring me
good cheer. Amen. — *Congregationalist*.

Lightly He blows, and at His breath they fall,
The perishing kindred of the leaves; they
drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of Eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him.

— Charles G. D. Roberts.

AN OCTOBER OUTING

JAMES BUCKHAM.

WATER had frozen a quarter of an
inch thick in the tub outside
the door, and there had even been a
sprinkling of snow, that wrapped the
world in seeming winter for an hour, one
morning; but now Indian Summer heat
was shimmering over fields and woods,
the hills were veiled in a dry, silvery
haze, and for three days the thermome-
ter had almost rivaled its record in mid-
August.

"Let's take that long-deferred pic-
nic!" cried my wife, at the breakfast
table, one sweltering Tuesday. "We
were cheated out of it in July and Au-
gust; but why isn't this a better time,
with Nature in her most gorgeous gown,
flies and mosquitoes banished, and the
thermometer registering eighty-four in
the shade?"

Inspired suggestion! The lunch-basket
was quickly packed, the children dressed
in their second-best old clothes, and
promptly at 8.30 o'clock the whole fam-
ily stood on the corner, awaiting the elec-
tric car for Lakeside Park. At last it
came — five minutes late, as cars always
are when restless children are to be held
in check — and we, with our lunch-

basket, wraps and rods, monopolized the
front seat, as the youngsters were bound
to have the first view of the track all the
way to the park.

The unexpected problem, upon arriving
at Lakeside, was how to secure a boat.
Although the boating season was long
since past, the warm weather had driven
hundreds out of the city to the cooler
lake shore, and the two or three boat-
houses that were still open were hardly
able to supply the demand for small
boats. However, after waiting half an
hour or more for a party to come in with
a suitable craft, we secured a roomy row-
boat for the remainder of the day, and
pushed off upon our long-planned picnic
excursion — a five-mile trip down the bay
to Laplotte River, and then up the river
to the cool and fragrant hemlock woods
that border the little town of Shelburne.

Though no air seemed to be stirring on
shore, a gentle breeze rippled the surface
of the bay, and tempered the Indian
Summer heat. A trolling line and spoon
were quickly brought forth from the bas-
ket, and Waldo, the irrepressible, now in
the first flush of his piscatorial enthu-
siasm, dropped the whirling metal out
astern, and slowly unwound the long line
from its spindle. The boy's face was a
study, as he watched the spinning spoon
— keen as some young Indian's, poised
spear for his first *ouinaniche* or lurking
salmon, absorbed, expectant and deter-
mined. Woe to the luckless pickerel or
perch that might seize that glittering lure!
His days of misguided voracity would
speedily be ended. But the bit of metal
gleamed fainter and fainter in the blue
water as it fell astern, and at length, with
fifty feet of line out, could no longer be
seen. But its rapid rotation was still re-
ported to the young fisherman by the
throbbing of the braided silk. "That's
enough line, my boy," said I. "Drop
the spindle in the bottom of the boat,
with a few feet of coiled line to take up
the first pull of a snag, or possibly a mus-
callonge, and don't forget that you may
get a snap at any moment."

Down the wooded, rocky, eastern shore
of the bay we rowed, just far enough out
to favor the luck of the ardent fisherman
in his trolling, until there appeared in the
dim distance a blot at the narrowing end
of the bay — the covered bridge across
the mouth of the Laplotte River. So far
there had been no tug at the throbbing
spoon, and I was just looking over my
shoulder, preparatory to shaping my
course directly for the bridge, when the
extended arm of the patient little fisher-
man gave a spasmodic jerk. I saw the
movement out of the corner of my eye,
but caught no word from the lad's tightly
compressed lips. One glance at his face,
however, showed that the crucial moment
had come. Half turned on his seat, with
profile keen as a hawk's, the boy was
steadily hauling in his line, hand over
hand, as I had instructed him again and
again, with the study floor for pickerel-
haunt, the couch for boat, and a ball of
twine for fish-line. "Remember — no
slack, Waldo!" I said, quietly. "Just
as slowly as you please, but steady is the
word."

The poised head nodded almost imper-
ceptibly. The boy had his wits about
him, but no attention to spare. With the

even motion of a veteran angler he drew the wavering pickerel toward the boat. There was a bit of a rush at the last, an upward dive and forward lurch on the part of the fish, such as is disconcerting even to an old fisherman, but my boy swiftly and coolly took up the slack, and swept the big green pickerel alongside, till his great mouth gaped above the surface. A deft lift from the young angler, just at the right moment, and the pickerel seemed to leap aboard of his own accord, landing in the bottom of the boat with a thud, and threshing the line into a tangle, while the fierce drumming of his tail was mingled with feminine and infantile screams.

"Good!" I exclaimed. "A four-pounder, surely, and landed just in time for our picnic dinner. Very well done, my little man; and now you'd better untangle and wind up the line, while I steer directly for the river. It will be noon by the time we reach the hemlocks."

Waldo trolled up the Laplotte, with barely thirty feet of line out, for snags and weeds were plenty. But we got no bite in the sluggish, mud-colored stream. A mile above the mouth we came to the cool hemlock banks—a most inviting spot on a blazing Indian Summer day. There we gratefully ran ashore. First of all, two-year-old Sidney and his mother were landed and helped up the bank. Then the other youngsters followed, and I tied the boat to a stump and landed the luggage.

The next thing was to build a fire in the twilight of the hemlocks; and presently it gleamed out, shining like a cluster of tapers in a cathedral window, as we gathered wood on the shore and in the near-by field. Then we pulled our tin pail out of the basket, filled it with water, and suspended it from a green stick that we propped over the fire. Into the pail went a dozen thin-skinned potatoes, to be boiled in their jackets. Then Waldo and I divided our time between dressing the pickerel and fetching fresh armfuls of wood. In three-quarters of an hour dinner—a real outing dinner, a genuine camper's repast—was ready, with broiled, or rather toasted, pickerel for the *pièce de résistance*, hot, mealy potatoes and fresh boiled eggs to flank it, milk and spring water for drink, bread and butter, chicken sandwiches, doughnuts, cookies and apple pie to finish off with. What a meal, and what appetites to sauce it with! The family that may not taste one such outdoor repast in a year is to be heartily pitied.

After dinner Margaret and Waldo and I took the boat and went perch fishing, while mamma laid Sidney down on a couch of wraps under the hemlocks, and covered him with a shawl. Before the rest of us tiptoed away, Sidney's eyelids were blinking up sleepily at the puffs of smoke that drifted over his woodland couch and up through the hemlock boughs—a strangely picturesque scene, with the little white face gazing up in the dark wood, the spent fire spinning its ghostly wreaths over the child, and the watchful mother sitting near by. Nor shall I soon forget another detail of the picture, as I turned toward the water, and saw the reflection of the sun from the glassy surface of the stream beating up

against the whiter under-surface of the hemlock foliage, which, with its constant light stirring, made of the glare what seemed like a golden smoke or incense rising and vanishing in the still air. "Behold," I thought, "the very incense of God's great nature-temple! This is indeed a holy place." And then I turned again, with a volition that seemed scarcely my own, and looked upon the Madonna-like figures of the mother and the sleeping babe, and felt, as I never felt before, how near we are always and everywhere to these mystical revelations of spiritual truth. I had not thought to behold any such vision on an Indian Summer picnic, and yet here, where it seemed least likely to emerge, I had been granted a glimpse of the most sacred truth that lies hidden in the symbolism of the universe.

We quietly unmoored our boat and dropped down the stream to an old log, hanging with one end curiously fixed in the mud of the bottom; and there we tied up, jointed our rods, and fell to still-fishing. And very still fishing it was for a long time, until Margaret got a bite that startled her out of a cat-nap, and caused her to drop her rod bodily in the water. While Waldo was towing it up to the boat with the butt of his own rod, the fish proceeded to give my hook a twitch, and I whipped him unceremoniously into the boat, his tail missing Margaret's nose by less than half an inch, and giving her a worse scare than before. Our prize proved to be a medium-sized perch, and was the only fish we caught that afternoon, though we still-fished, at the log and elsewhere, for nearly two hours.

When we returned to the shrine under the hemlocks (as I could not help calling it in my thoughts), mother and child were awaiting us on the shady bank; and, after embarking all our possessions, we set out on the long homeward row. This time we tried the western shore of the bay, where black bass were said to lurk among the many reefs. Again Waldo trolled with his soul in his fingertips. As we crossed one shallowing reef after another, I felt as if we must certainly get a royal rise. Yet not once did that electric thrill, so indescribable unless one has actually felt it, come flashing up the line. But when, in the purpling twilight, we laid aside our tackle, opposite Lakeside Park, my boy showed the true, philosophic fisherman's-stuff that was in him, by saying, cheerfully: "Well, papa, we've tried hard and had lots of fun, and perhaps, some other day, we'll go again, and have still more fun, and get the fish."

Melrose, Mass.

Patterns and Boggles

"I CAN'T make this kimona come right. It's all a boggle."

"Did you have a pattern?"

"Pattern? For that simple thing? I should say not! I pride myself on my correct eye."

"Your correct eye seems to have brought a boggle home!"

"Mother!" appealed the vanquished one after this shot. "Isn't May mean? She will not even help me."

"I will, too, when you ask me," answered sister Mary, "but I need patterns."

Fannie made a little mouth. "Now

mother, what are you thinking about? Patterns and preachments, I suppose?"

"You're not far wrong this time, child. I was thinking about last week's sermon. Do you remember?"

Mary remembered the text and quoted it with a sly glance at her sister, who was still wrestling with boggles. "Make all things according to the pattern showed to thee in the mount."

"Excellent!" quoth Fanny, serenely.

"I was thinking," said the mother, "of two girls who confessed to mother only yesterday their discouragements in the Christian way. I believe they were both experiencing boggles."

"You mean we were not following the pattern, mother?" said Mary, all the teasing gone out of her voice.

"Did you ever study those chapters in Exodus," continued the mother, "in which God tells Moses the pattern of the ark and all that pertained to it? Supposing you lay aside the kimona-boggles and we will read them together."

It was a revelation to these beginners in Christian life and Bible study.

"Why, mother! Moses was not left any choice anywhere! Rings and staves, curtains and loops and taches, materials, colors, dimensions—everything! It is beautiful, when you come to think about it!"

"Does He care the same about all the little things in our lives?" said Mary. "Things like loops and—kimona patterns?"

"He cares, darling, for the spirit with which we enter upon their details. A kimona pattern this morning would have signified—shall I go on, daughter?"

"Oh, yes," said Mary, earnestly.

"A little more painstaking in my girl's ways, a little less pride in her own accuracy and quickness. It would have saved the boggled work, the wasted material, the boggled temper, and the boggled time! To take Christ for our pattern in things great and small, means to live a life acceptable to Him, means 'the beauty of holiness.'"

"I think we'll follow the Pattern, mother!" said Fanny, gently. "I'll go down town and get one for your kimona this afternoon, Mary, dear—if you'll forgive me for teasing!"—ADA MELVILLE SHAW, in *Michigan Christian Advocate*.

WANT

EMMA C. DOWD.

Boldly he stalks abroad on cruel quests,
A hungry shape, with fevered, fetid
breath;
He tears wan children from their mothers'
breasts,
And yields them, tortured, to his comrade
Death.
Meriden, Conn.

SIMMONS COLLEGE

THE official opening of Simmons College, Oct. 9, called together many well known in the educational world. The attractive assembly room at 38 St. Botolph Street was bright with flowers, suggestive of bright hopes and enthusiasm, an inevitable part of the opening of another great institution. The president, Dr. Henry Le Favour, presided, and made the opening address. He emphasized the fact that it is the first college in New England that has ever trained women for professions while keeping the intellectual side in mind. Although this college stands for no particular branch of religion, it is the intention to recognize religion in the broadest sense. There will, therefore, be each day a few moments devoted to prayer, etc. In token of this intention, Rev. Charles G. Ames was intro-

duced and asked to read the Scripture and offer the first prayer.

President Henry S. Pritchett, of the Institute of Technology, said: "The days are over when an institution lives to itself alone. A common thread of interest binds all institutions together. The eyes of all the educational leaders in the country are on you today — though you start modestly, without much show." He explained that the relation existing between this institution and the Institute of Technology was similar to that which existed between Harvard and the "Annex" in the old days — that is, the Institute of Technology serving as the "foster father" of the new college for women. Three hymns varied the morning program, and at the close of the exercises the dean, Miss Sarah L. Arnold, held an informal reception.

By act of the Legislature of 1899, a body corporate of eight men and three women was constituted to hold and manage funds bequeathed by John Simmons, of Boston, for the instruction of women in such branches of art, science and industry as would best enable them to earn an independent livelihood — the institution thus founded to be called Simmons Female College.

Pending the erection of a suitable building for the college, a part of the instruction will be given for the coming year in the buildings hitherto occupied by the School of Housekeeping at 45 and 47 St. Botolph St. This school is now a part of the college, and included in the department of Household Economics. The remainder of the classes will occupy rooms in the Massachusetts Institute of Technology on Boylston Street and Trinity Place. The throng of applicants for entrance surpasses expectation.

The plan of instruction of the college contemplates three groups of courses, viz.: professional, collegiate and special, the first two leading to graduation and requiring four years' work, the third being open to those who can give only limited time. There will be a valuable course of Household Economics, which will include the construction of a house and its appropriate architecture, the plumbing, heating, lighting, and ventilating of a building, the artistic principles of house furnishing and decoration, the materials used in furnishing, their preservation and care; the laws of sanitation and health, the principles of cookery, the planning of meals and dietaries for people of different ages and conditions, food-values, and the proper economy of food; the care of accounts, the supervision of domestic servants, and the sociological questions that are involved in the relations of employer and house assistants.

For those intending to become directors of institutions, special facilities in the examination of the conduct of neighboring institutions will be secured. For those especially interested in the care and development of children, courses will be provided in the physiology and hygiene of childhood, in the plays and school life of children, in the principles of the kindergarten, and the practical study of child life through day nurseries, kindergartens, and clubs, with courses in psychology and pedagogy.

The secretarial course is intended to prepare young women for all demands that may be made on a private secretary. It will include typewriting, stenography, indexing, abstracting, correspondence in English and other modern languages, the keeping of accounts, business forms and methods, as well as general instruction in language, literature, history and science. This preparation will be of value to women desiring to act as assistants to those

engaged in literary, scientific, or professional pursuits. The courses preparatory to medicine, nursing, and advanced scientific training will begin with mathematics, general science, and modern languages, and will be differentiated in the second year.

There will be a special four years' course for the training of librarians, cataloguing, library economy, with arrangements for practical library work during the last year.

The dormitory of the college, Simmons Hall, on St. Botolph St., will accommodate sixty-six students, the rooms being arranged in separate suites, intended for two people, with study, bedroom and bathroom.

All requests for information with regard to the college should be addressed to the Secretary of Simmons College, 30 Huntington Ave., Boston. — *Woman's Journal*.

BOYS AND GIRLS

MY GRANDMA

My grandma sits in a rocking-chair,
By the window, in the sun;
She wears a soft little lacy cap,
And a big white apron over her lap,
And there's always room for a little girl
there
That's tired of frolic and fun.

My grandma has always a pocket full
Of peppermint drops and cakes;
And she knows such pretty songs that she
sings,
And stories about — oh, lots of things!
And sometimes she lets me wind the wool
For the stockings and things she makes.

She told me a queer thing the other day,
And she says it's really true —
My grandma had soft red cheeks one time,
And hair that was just as black as mine;
And she could run and tumble and play,
And all the things I can do!

I wish I had known my grandma then;
How very nice it would be
If grandma were little and played with me,
Dressing our dollies, and going to tea,
And swinging, and watching the bantie
hen,
And climbing the cherry-tree!

But when we were too tired out to play,
And the sandman crept along,
What should I do for my grandma's lap,
And her songs to drowsy me into a nap?
I'm glad my grandma is old and gray,
While I'm just little and young!

— ANNA PASCHALL, in *Youth's Companion*.

THE SPINNER BOY

FRED MYRON COLBY.

SOME eighty odd years ago there was a bright little spinner boy working in one of the cotton mills of Glasgow, Scotland. He was very poor, but that did not prevent him from acquiring an education. He spun all through the summer vacations, and attended the evening schools. Later he arranged his time so as to secure the winter months for study, supporting himself by his labor during the remainder of the year. He was diligent both at school and in the mill, and did not fritter away precious moments in idleness and foolish amusements. When he was twenty-one years of age he had a good knowledge of theology.

This boy had an idea. What do you

suppose it was? He wanted to be a missionary. The way was soon opened for him. The London Missionary Society sent him to South Africa. This was in 1840. Africa was then an unknown continent. On the maps there were large black spots, supposed to be great sandy deserts. The young missionary heard there were many tribes in the interior — negroes much better off than those living on the sea-coast. He longed to explore this vast wilderness and carry the Gospel to those ignorant tribes.

He had married the daughter of the good missionary, Dr. Robert Moffat, but he bade her good-bye, and, leaving her with her father, he set off alone into the heart of unknown Africa. Was it not dangerous traveling? Oh, yes! He was attacked by fever twenty-one times, and once a lion sprang upon him and broke his arm. The tribes were fierce and warlike, and had never seen a white man before; but they were very kind to him. They called Englishmen "a people that loved the black men."

His friends did not hear any news of him for months and months, and did not know but that he was dead. His father-in-law once undertook to forward him a package of letters. The package reached a river, on whose opposite banks lived two tribes at war with each other.

"Here is a package for the good white man," cried the tribe on the south side to those on the north side. "Cross over and take it."

"We are afraid you are cheating us," said the others. "It is witchcraft medicine. We don't want it."

"We shall leave it here, and the risk will be on your own heads if it is lost," answered the south siders.

So the north side crossed over, took up the package and carried it to a little island in the river, where they built a hut over it, and there a few months afterwards the "good white man" found it safe and sound.

He returned to his wife at last and they went to England, where he wrote a book about his travels. He had spent sixteen years among the wild tribes of Africa, acting as teacher, missionary and scientific explorer. He had wrought marvelous changes among them and started them forward toward civilization. But his work was not completed.

People did not want him to go back. "My Makololas are waiting for me," he answered. "God has a great work to be done there, and He has chosen me to do it." So back he went, and the world lost sight of him again for years. But he was not idle. He explored the whole interior of the Dark Continent, and carried to many savage tribes the knowledge of the true God.

The rest of his life was spent in Africa. He had accomplished a great work; he had done it silently, and the world knew not whether he were living or dead. At last a great expedition was started to find Livingstone. You have read how he was found, and you know that shortly afterwards he died, worn out by his toils and privations. Few lives have been nobler; few lives can be read to greater advantage by young folks; perhaps none offer a better example than that of Dr. David Livingstone, who was once the poor spinner boy.

Warner, N. H.

Epworth League Department

Edited by REV. MATTHIAS S. KAUFMAN, D. D.

A NEW DEPARTURE

IN accordance with the suggestion that this Department be extended, and the notes on the Prayer-meeting Topics be condensed, the present number will contain contributions from several cabinet officers. It is also proposed to have items of interest from local chapters, personals, plans that have proved successful, and whatever may be practical in securing results. There is an earnest desire to make the League issue of ZION'S HERALD increasingly valuable to Epworthians.

A Word to the Epworth League Workers in New England

REV. FRANKLIN HAMILTON, PH. D.
President First General Conference District.

THE prophet Joel, in a wonderful utterance, foretells a time when the sons and daughters of the Lord's people shall prophesy, and the young men shall see visions. The world has had to wait 2,700 years for the fulfillment of that prophecy. But in our eyes this day that Scripture is fulfilled. It is fulfilled in these great young people's movements which are the mark of our time, and among which the Epworth League holds so shining a place. We Epworth Leaguers stand, therefore, at a critical point in the world's order of redemption. We can help not only to capture this twentieth century for Christ, but we also can help to pour out God's Spirit upon all flesh, if only in obedience to the heavenly vision we will throw our lives forward and upward.

While Granada still was in the hands of the Moors, so the story runs, a young Christian knight "crossed the mountains, scaled the gates, and fixed upon the mosque within a snow-white cross, foreteller of the conquest soon to be achieved." Members of the Epworth League, you and I, as Knights of the Brotherhood of Jesus, have put on the cross. We have enrolled ourselves in a new crusade, "to climb mountains, traverse barriers, scale gates until we shall fix upon every institution in our land the white flag of Christ with its cross," which shall float out upon every morning breeze and to every sunset the message, "The Lord God is worshiped here!"

This crusade of the spirit must begin at home. Our own church and League work need what Mackay of Uganda called "medicinal religion." The time is past when any religious work can live merely by means of the mourners' bench and the revival fire, even though there be "voices, and thunderings, and lightnings, and an earthquake" and "a great hail out of heaven." The true revival consists in a quiet, ceaseless, personal evangelism that will not be denied until devils flee, the heart of hell is cowed, and Jerusalem puts on her beautiful garments.

"Noiselessly as the daylight comes when the night is done,
And the crimson streak on ocean's cheek
grows into the great sun."

I give you, then, members of the New England Epworth Leagues, our crusader's watchword. It is the magic word which John Wesley himself had written on the fly-leaf of the Bible which he always carried for use in field-preaching. It is the old covenanters' slogan. It is John Bunyan's

"whip" of the Shining One. It is the trumpet-call needed for this hour — "Live Christ! Live Christ Today!"

Your Lord summons you today to be a living embodiment of Him — your voice a bugle-note, your example a light, your influence a salt, your whole life a sermon in shoes. They said of your Master, "His word is with power." Yes, His word was with power because the Spirit of the Lord was upon Him. If the Spirit of the Lord could get possession of every Leaguer in this land, oh, what a deathless glory would flame up! We could have "that which was spoken by the prophet Joel." The whole church would feel coming down from overhead on God's wire of holy contact that mighty, pulsing, ageless current of the Christ-life which filled Pentecost of old with lightnings and voices and glory. Pray Christ, then, to work this mystery in you. Pray God that you may become a part of that "burning and fuel of fire" which shall kindle life from life and shall spread till "the whole world is caught and wrapped in its flames."

Boston, Mass.

Spiritual Energy

REV. JOSHUA M. FROST.
First Vice-President.

THE first vice-president, who has been accustomed to write from Bangor, Maine, sends greeting from the Green Mountain State.

If we are not satisfied with the work that the League is accomplishing, our confidence and loyalty may be based upon the fact that it is utilizing our young people in church work as no other organization ever did. Our dissatisfaction is a product of success.

Through the Spiritual department must come that higher appreciation of the League than mere statistics or appearances warrant. We are like a splendidly-equipped factory with its magnificent power, its wonderful machinery, and its finished product. We have nothing to be ashamed of in the character of the material we are sending to our higher institutions of learning, to all sorts of commercial engagements, to the professions, and to the foreign field. The League may seem to be robbed of its choice spirits this fall, but we are enriched and enlarged by all that we give to the larger work. Our wheel now is heptagonal, and well-nigh perfect in its seven sides.

Everybody is to be in it and at it, that it may go as did Ezekiel's wheels. Its secret is that of all wheels and of all things that go — submission, self-sacrifice, devotion.

The main factor in our work this season must be the power supply. Never were more simple and effective streams united to afford us energy and inspiration. The *Epworth Herald* was never more vigorous, and the missionary idea, and the quiet hour, and stewardship, and reading course ideas were never so strong and clear; conventions were never as practical and forceful; while the Holy Spirit unites all these potencies and directs them into the channels where they can accomplish the most for Christ and the church.

Let us bid for more business, and not be afraid of being busy. Force the League to the front, and blessed results will follow.

St. Johnsbury, Vt.

Mercy and Help

REV. JOSHUA O. RANDALL.
Second Vice-President.

WE are the people who know where mines of wealth and fountains of health are. We are the people who shall demonstrate that God is infinitely generous. We shall show that "no good thing will He withhold." This means that we have the spirit of the Master. We shall disengage forces that shall inspire the individual and society. Jesus knew what was in man to set free. Let us try His plan instead of denunciation and repression. Every deed of mercy, whether it can be tabulated and published or not, has to do with giving the recipient some degree of freedom. In these days of rallies and demonstrations to generate enthusiasm, what shall we do to show our devotion to our Master whose life itself was mercy? Today a deal of well-placed emphasis is given our department of service. The activities follow channels that are obvious. In these words may I emphasize slightly two things:

Our first aim should be to establish some permanent form of work. Emergency work must not be neglected, but it should be second to the permanent forms. Mercy and service are not primarily Methodist, but Christian. The stability of our work should commend it to the community, Catholic and Protestant, year after year. When the man in the street can direct a stranger about your Mercy and Help department, it will be a mark of distinction.

My second thought is that we give more attention to sources than resources. Many good vice-presidents start well, but in giving attention to questions of money, old clothes and picture cards, have soon reached the end of their activity. They neglected the fundamental necessity for mercy and service — union with Christ. "Except ye abide in the vine, ye cannot bear fruit." We must not forget that ours is a life of blessing. Do not allow the commercial demand for a tabulated list to move you from your high station at the side of the Master.

Attleboro, Mass.

Supreme Value of Bible Study

MISS ELIZABETH C. NORTHUP.
Third Vice President.

ONE of the most encouraging signs of the times is the increased interest in Bible study. During the last few years outline courses, of greater or less value, have multiplied rapidly, one of the most recent and carefully prepared being the Epworth League series, the second book of which appears this year. Statistics are not at hand to furnish proofs, but it is to be feared that our New England Leagues are manifesting less enthusiasm for this great movement than is apparent in some other sections of the country.

The great desideratum for successful Bible study is a qualified leader. Lacking this, most societies hesitate to undertake the work. But with the best of the courses now offered, lack of a leader is no valid excuse. The directions are so explicit and the questions so stimulating that small groups will find both pleasure and profit in working together informally without a leader. Lack of time is urged as another excuse, but here the problem reduces itself simply to a question of values. Amid con-

fictitious claims we must hold a private session with conscience and decide whether to us as Christian young people Bible study is of greater or less importance than the hundred and one interests that too often crowd it to the wall.

Three Bible study cycles, among others that might be mentioned, have special and nearly equal value. The first is that of the Epworth League, which began last year with an enrollment of 5,000 students in 300 classes—an admirable showing for the first year. The book, "Studies in the Life of Christ," has been adopted by the Canadian Methodists and the Society of Christian Endeavor. This year's book is "Studies in the Apostolic Church." When complete the cycle will cover four years.

The second series is the Bible study cycle of the Y. M. C. A., covering a period of four years. These studies have a place in nearly every college and professional school in America; in the universities of Great Britain and the Continent, and in the schools and colleges of India, China, and Japan, and the rate of increase of use has been phenomenal.

The third cycle is that of the American Biblical Institute of Sacred Literature, which has a yearly enrollment of 10,000. This organization is guided by a Council of Seventy—professors of universities and theological schools, with a large advisory board of Biblical scholars. The principal is President W. R. Harper, of the University of Chicago.

These three cycles have certain emphatic and distinguishing characteristics, one of which is their arrangement for daily study. The systematized text with its accompanying questions, presupposes from fifteen to thirty minutes' study each day. Another characteristic is their devotional purpose, the great underlying aim being to cultivate the habit of daily, prayerful study, which, once formed, counts for more real power in the life than any other. They are also absolutely free from sentimentalism or sectarian bias, and are based upon the work of the foremost Biblical scholars.

In general scope, these cycles aim at comprehensiveness and proportion rather than the interpretation of details. Ample references are suggested, and to the fortunate student who has time at his command, an endless and fascinating vista is opened. If a comparison were to be hazarded, one might perhaps say that the League cycle requires a greater amount of incidental, but not difficult, work than the others, and is somewhat nearer the average capacity; that the Y. M. C. A. courses make somewhat heavier demands upon the reasoning powers of the student; and that the American Institute series is the least difficult and best adapted to the individual working alone. All three, however, lend themselves readily to practical individual work.

Information concerning these courses, with sample or supplementary literature, can be obtained as follows: For the Epworth League, address the Bureau of Bible Study, 57 Washington St., Chicago, or the Methodist Book Rooms, 38 Bromfield St., Boston; for the Y. M. C. A. courses, address the International Committee, 3 W. 29th St., New York city; for the third series, address the American Institute of Sacred Literature, Hyde Park, Chicago.

If a literary approach to Bible study is desired—and no line of literary work offers richer rewards—Prof. Richard G. Moulton's "Short Introduction to the Literature of the Bible," published by D. C. Heath & Co., Boston, is a delightful guide. This volume is less technical than his larger work, "The Literary Study of the Bible," and better adapted to the general reader. In this connection should be noted the series of little volumes comprising "The Modern Reader's

Bible," edited by Prof. Moulton and published by the Macmillan Co., New York. Another and newer series of great value to Bible lovers is "The Temple Bible," the product of reverent scholarship, yet not too profound for popular reading and most attractive in make-up.

These few practical suggestions are offered in the hope that our New England Leaguers may be inspired to rally their forces for systematic Bible study—the fundamental preparation for the finest and most effectual endeavor.

Waltham, Mass.

Socials that Win

MISS S. GERTRUDE MAYO.

Fourth Vice-President.

TO the Fourth Department workers, most cordial greetings! May the year now opening before us be crowded with labors and crowned with success!

A sermon recently preached in one of our large churches developed the thought that aggressive work in our church is hindered greatly by so-called "diffused piety," and that the difficulties may be overcome only by "concentrated energy." We are led to wonder if direct application of this may not be made to our specific branch of the work. Can we have any conception of the possibilities before us, if we were to gather up all the surplus hours, energies, and talents lying about us, and concentrate them on our social work? If we were simply to use the material that is going to waste among our League members, without a thought for that already consecrated, how vast might be our accomplishments! Even the taxing requirements of this department might easily be met.

Recent questioning of more than fifty chapters on one of our districts, elicited the almost unanimous reply that a greater spiritual interest must be awakened in the individual members in order to enable the chapters to do the effective Christian work for which our beloved League was organized.

Now, dear fellow-workers, how far are we responsible for this lack? Have we, in any degree, neglected duty that this deplorable state of things should exist in our League? If this is a testing-time, let us come to the rescue. The first-named department cannot be worked first among those not already spiritually interested; but to us belongs the privilege of reaching out for those outside our circle, to draw them in, and then to hold them. We realize that, to do this, we must be on the alert, not only with the cordial hand-clasp, but with the novel form of entertainment, for

"Of all the passions that possess mankind,
The love of novelty rules most the mind."

Still, there may be a danger that, in our anxious search for methods, we almost lose sight of the heart-purpose of our work.

Can we aim for any greater object than to develop in our young people the very best gifts that God has given them? Shall we not pledge ourselves to this specific work during the coming months? By every means in our knowledge, all the power in our scope, and, withal, praying for the wisdom of a serpent, let us search for the latent force in the most listless, the favorite pursuit of the most indolent, the tender spot in the most indifferent, and, blending all the latent qualities together, we anticipate a concentrated and a consecrated effort that shall make the year's work worth something to ourselves, our fellow-beings, and our Leader, relying always on the words of Phil. 4: 13.

Lynn, Mass.

Pressing Needs

LEON L. DORR.

Secretary.

THE present need of the Epworth League is not more machinery, but trained hands and consecrated hearts to take charge of the motive power, making every member feel that he is necessary, and that the society has a definite purpose in every church.

The great mistake with our workers, both clergy and laity, has been that they have planned to enthrone and entertain rather than to instruct and build up. We have flitted from one thing to another. I admit that we live in a busy age, but if we can find time for what we want to do, we can find time for what we ought to do. It isn't necessary in any church for one or two people to do the planning and assume all the responsibility of the local work, going around every little while stirring up the sleepy ones to a vague sense that there is something for them to do.

The great defect in our church among all ages is the lack of a sense of personal responsibility in helping to keep the work advancing. Many are content to jog along in the wagon without even giving a thought to those who are furnishing the power to turn the wheels. If I were a minister I think I would try a little dynamite as an explosive and blow the irresponsibles up so that when they landed they might be shaken out of the ruts.

We have commenced in Epworth League work to get at this problem in the right way, by organizing study classes and holding our conventions on the institute plan. Instead of soaring among the clouds, we are preparing the ground and planting the seed that shall bring forth a bountiful harvest of laborers to take up the common duties of ordinary church work.

The United States Navy finds it a good investment to spend thousands of dollars annually in practice to render the men behind the guns good marksmen, and Manila Bay and Santiago proved the wisdom of preparation. We have a battle on that will need as thorough training and require as true an eye as that of any soldier in order to conquer the evils that confront us. There are hosts of young men and women anxious to do something, but they do not know how to man the guns. It is not life we need—we have an abundance of that; it is not numbers, for we have enough to overpower all that shall oppose; but we need the same sort of a determination that helps a young man or woman through college with no assets but push and brains.

Our curriculum is prepared, and we ad-

Get the Most Out of Your Food

You don't and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are uneasiness after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run-down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

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Strengthen and tone the stomach and the whole digestive system.

wise our students of the Epworth League to ask their pastors about the Bible and mission study classes, the Christian stewardship, the morning watch enrollment. Ask the district officers to plan a district institute, with every-day League work as the theme. Believe that the officers are earnest workers and worthy of a hearing even if you do not agree with their plans. Having put your hand to the plow, don't laze or go to sleep, but fix your eye on the distant mark and plow a straight furrow.

Woburn, Mass.

Something New

A CONGRESS of Epworth League Workers will be held in People's Temple, Boston, Wednesday and Thursday, Nov. 19 and 20, under the auspices of a committee chosen by the chapters of Greater Boston. Rev. G. F. Durgin, president of Boston District League, is chairman, and the secretary is Miss Margaret Nichols, of First Church, Boston.

The First General Conference District Cabinet has been invited to hold its annual meeting at this time. Several of the officers will have a place on the program. Bishops Moore, Hartzell, and Mallalieu, Dr. W. I. Haven, Dr. Geo. B. Smyth, Mr. S. Earl Taylor, Rev. Charles S. Cummings, of Auburn, Me., recently elected sheriff on a temperance platform, will bring wit, wisdom and inspiration to this notable gathering.

Forward movements and practical plans for personal as well as united work will receive special attention.

Special Request

DISTRICT AND CIRCUIT OFFICERS OF THE EPWORTH LEAGUES OF NEW ENGLAND: Will you kindly send to the secretary of the First General Conference District League a list of your district officers, so that he may put you in communication with opportunities of usefulness? Requests are continually coming to the secretary asking that officials of one District League be put in touch with those of another district, so that work may be compared and helpful thoughts exchanged. Use the secretary's office all you can as an exchange, and he will be only too glad to give all the information in his power.

LEON L. DORR, Secretary.

401 Main St.,

Woburn, Mass.

Notes from the Field

— A capital idea is put into practice on Lynn District. It is nothing less than holding department conferences under direction of the vice-presidents. These have proved pleasant and helpful.

— Under the auspices of Cape Ann Circuit there has been formed a "Sunshine Club" for mutual, social and spiritual advantage among the chapters of the wide-awake circuit.

— The recent Lynn District convention was of unusually deep interest. The topic of the morning was, "The League's Greatest Need," that it may best accomplish the purpose of its organization. About seventy-five per cent. of the answers from all the chapters represented emphasized the need of a thorough spiritual awakening, as the essential of more effective Christian work. President Hamilton's address in the evening royally crowned the day's very valuable exercises.

— The annual convention of Providence District Epworth League was held in Paw-

tucket, R. I., Oct. 6. A remarkably rich and varied program was carried out admirably. Twenty-four chapters were represented. Reports were encouraging. Appropriate and stirring addresses were delivered by Revs. E. F. Studley, L. G. Horton, J. E. Blake, and J. Francis Cooper.

— The Worcester Circuit Board are earnest in planning to help the local chapters. Department conferences are held in many churches. By exchange of leaders at the devotional meetings new interest has been awakened. In nearly every chapter the annual meeting has been held. The new cabinets have been carefully considering measures for a vigorous fall and winter campaign.

Boston District Notes

MARGARET A. NICHOLS.

Secretary Boston District.

THE outlook for the fall and winter on Boston District is very encouraging. The Leagues are reviving in interest, and without exception are planning to increase the membership, to deepen spiritual interest, and to build up the interest among the young people in the general religious work of the church.

Under the Spiritual department, the Leagues are planning great things for God. Beside the regular devotional meeting one League sustains a Sunday-morning prayer-meeting at 10 A. M., led by a Leaguer, and is planning special evangelistic services under S. B. Greenwood for a week this fall. Bible study, missionary study, work at the Merrimac St. Mission and Consumptives' Home, and cottage meetings, are but a few of the helps to deepen the spiritual life and this spoke of the Epworth Wheel.

An Old Folks' Sunday serves to bring out the Mercy and Help department. The general work of caring for sick, work at hospitals, and the aid given to the deaconess work are among the plans for this department. One League reports owning a music box that is sent to the homes of the sick and hospitals.

To be intelligent Methodists we must know something about our own church — its polity, its formation, its position among other denominations. The Literary spoke in the wheel offers an "Epworth League Reading Course," "Courses in Church History," "Missionary Work and Life," courses and lectures along broad lines of travel, and music and art. One League plans to take a trip to Europe this winter, devoting each month to a special topic and country visited. Many Leagues report a union of the Literary and Social departments in the monthly meetings, endeavoring to have at each meeting something in the way of entertainment, of profit and enjoyment.

The Spiritual work and the Social work must go hand in hand, and the Social committee must endeavor to increase membership and make the Spiritual department felt by the cordial Christian fellowship that always has been the stamp of Methodism, and is essential to the church life.

Entertainments are to be held to provide money for our own Epworth Settlement work at the North End; and to add to the church treasury, thus identifying our League with the church of which it is a part. The church sale is a good place for the Social department to help, having a table and issuing a church paper soliciting advertising.

The Junior League, the nursery of the church and of the Senior League, must be well cared for during the fall and winter. The Juniors' work should be definitely planned and sustained along the same lines as the Seniors'. Some Leagues sustain a

children's class, support a heathen girl in India or China, and many times by their zeal and endeavor serve to stimulate even the Seniors. The Senior League in one chapter has provided special, attractive, child-loving speakers for the regular Junior hour. This is a work that the Senior League must remember, and hold up the hands of the Junior League superintendent.

The work of the secretary treasurer of the League must and does in all Leagues follow the line of being the best and most efficient in the special work. Apropos, let us, as secretaries, see to it, this fall and winter, that we do our best to serve the general cabinet, the district, and our circuit, by answering all demands upon us.

Our district stands for willingness to help the pastors when called upon to assist in meetings or help in any other way. We hope, while each department is to do its special work, the main work will be on spiritual lines. As individual Leagues we look to the Cabinet for guidance alone. We look to our membership to feel personal responsibility, and we leave the results with God.

As a district we offer the same outlook. We look to the First General Conference, the New England Conference, and Boston District cabinets for guidance. We pray that our Boston District may feel its responsibility, and know that, if we do our part, the results will be as God has promised. We pledge our sincere, hearty fealty, and pray that this fall and winter may be the best in all lines of work, both for the chapter and for the district!



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League Prayer Meeting Topics for November

REV. MATTHIAS S. KAUFMAN, D. D.

November 2 — The Best Gift. 1 Corinthians 12: 28-31; 13: 1-13.

"Love is neither past nor future
Till thou break its awful vow;
Neither was nor shall be blessed;
It is one eternal Now."

The most magnificent eulogy on love comes to us not from loving John, but from the pen and heart of sturdy, logical Paul. Nothing is so practical as love. It is much more than mere sentiment. Down into the depths of this ocean-like subject our author plunges and brings up pearls of infinite value. So thrilling is his portrayal of this "Best Gift" that those who see it truly must ever afterwards walk under clearer skies and in a brighter sunshine. In the light of his radiant delineations we catch glimpses of possible attainments so desirable that never again would we have them veiled by indifference or evil motives.

GLEAMS

1. Patience he presents all illuminated with the steady glow of long-suffering.
2. Kindness, active in sparkling good deeds.
3. Generosity, flooded ever with the light of good-will for everybody.
4. Winsomeness, sweetly attractive by reason of genuine, beaming courtesy.
5. Unselfishness, shining not dimly as a light under a bushel, but upon a golden candlestick.
6. Largeness of spirit, which never dims its own rays by casting reflections upon others.
7. Trustfulness and confidence in fellow-men such as recognize the light in them under the reign of love.
8. Sincerity, willing to have the search-light of love penetrate every corner of the heart and expose its every defect.

ILLUMINATED MEASURE

These characteristics make up our model. Measured by these, where do our lives stand? This wonderful thirteenth chapter of First Corinthians contains all the elements necessary to full stature. Could we ask for any ideal more perfect? What a great compliment to us that so high a standard should be presented for our attainment!

November 9—God's Covenant and Ours. Exod. 24: 3-8. (Pledge Meeting.)

In this advancing age it is wonderful what engineering feats have been performed. Among the most interesting of these is a railroad which runs over the lofty trunks of living trees. It is in California. When constructing the road a huge ravine, heavily wooded on both sides, was encountered. From the bottom towered two large, lofty redwoods far above less pretentious growths, imparting an air of royal grandeur to the whole scene. These two monarchs of the forest were sawed off seventy-five feet from the ground, which brought them on a level with the brinks of the ravine. Then the tops of other trees were cut off on a level with these, and on these trees the track was laid. So when the train comes rolling along, all of its burden of wealth actually rests upon these living trees, and by them it is securely supported. Thus God's covenants, like the immense living redwoods, are alive, deep-rooted, and seem to increase in strength as they are burdened with solid trust. Upon them we may all rest with our full weight in perfect safety. Over them we may carry trains of richest treasure.

VALUES

If anything is worth doing, it is worth while to promise to do it.
If we really are sincere in regard to our vows,

we are not usually backward in letting them be known.

Some look upon a promise as a crutch, thereby acknowledging lameness. No, not a crutch, but a staff, to help us up heights otherwise unattainable.

One of the grandest of these staves is our pledge, which aims at personal purity of heart, personal abstinence from vices or pleasures that dull the edge of conscience, and personal co-operation with other Christians in extending Christ's kingdom.

BENDINGS

1. Lack of interest will bend a vow so much that it is liable to crack at any instant.
2. When the desire to keep a pledge has slipped away, it is already broken.
3. The most trustworthy way to keep our promises is to allow the Supreme Promiser to keep us.
4. Every failure to keep a promise is like a young bird's fall in its attempts to fly. Fortunately its wings are left by which it may rise again. Faith and faithfulness are our wings. By means of these, though we fall a thousand times on the way, we may ultimately fly to the bosom of God. So help us, divine Lord!

November 16—Present Opportunities for Methodist Missions. Matthew 28: 19; Philippians 3: 7, 12, 16.

In spite of all discouragements confronting those who yearn to see this world brought to Christ, it is true that the opportunities for mission work were never so favorable as they are today. There is scarcely a field in which Methodist missionaries are laboring that is not embarrassed by the magnitude of its success. So abundant is the grain ripening and already ripe for harvesting that the one difficulty is to secure men and means sufficient to give it proper care. How vastly different from the early years of missions, when workers toiled on for years without seeing a single convert!

1. Home fields are yielding rich returns in the South and West and among the foreign-born in many sections of the republic.
2. If we turn towards Mexico and South America, we see signs of vigorous life and promising prosperity.
3. Cuba is left to our brethren of the Methodist Episcopal Church, South, who report much encouragement; but Porto Rico is ours, and from that rich tropical island we hear frequent strains of thanksgiving for victories won.
4. Perhaps nowhere among our new possessions do we reap richer harvests than in the Philippines.
5. In Europe the Methodist heart, filled with old-time pentecostal fire, is warming up anew to soul-winning. Sunny Italy, arctic Scandinavia, plodding Germany, have heard paeans of victory.
6. Limitation of space forbids enlarging upon our amazing opportunities in Africa, China, India, Korea, Japan. The spirit of inquiry and eagerness for the Gospel demonstrates that God is laying the world's evangelization upon Methodism with a weight of obligation never known before. Every Epworthian should determine to bear his full share of this holy burden.

November 23 — Thanksgiving and Thanksliving. Psalm 116: 12-17; James 1: 27.

The overflowing bowl! How poorly does even this symbol represent life! Measureless space above for breathing room; fresh air from every quarter affording ample supply; a carpet of green to tread upon; sunshine to gild our paths and tint our cheeks; the perfume of flowers and song of birds to enliven every moment. Think of these material benefits. Add to them the sweet associations of home and friends,

opportunities for culture, the uplifting influences of church and Christian society, capacity for divine thought, lofty sentiment, pure motive for assimilating the true, the beautiful, the good, and what a mountain of obligation appears! Gratitude high and profound should ever urge us to psalms of praise and deeds of good-will toward those less favored than ourselves.

LEDGERS

1. How can we be brought to a realizing sense of the abundance being so lavishly bestowed upon us?
2. When the head of a business firm desires to know the condition of his finances, he turns to his ledger. Looking over these figures, he ascertains his standing.
3. Essential as ledgers are to merchants, they are still more valuable to every Christian. It is not until we count our mercies that we come to see how bountiful they are.

ASSETS

No figures can compute their number or their value. Life, health, food, raiment, shelter, days for toil and recreation, nights for rest, evenings for reading and social intercourse, years for development and usefulness, literature and art for refining and enriching the soul and bringing past centuries into view. Take breath and look again at the body more wonderful than a harp with a thousand strings; the mind with reason, imagination, memory, judgment; the will capable of mastering vast forces visible and invisible; the sensibilities, including emotion, desire, affection. All these are only hints of an inventory that cannot be completed. Even could they be enumerated and classified, no finite power could estimate their real worth. The multitude and magnitude and richness of our blessings should impress us with our duty to live the gratitude we feel.

LIABILITIES

1. We owe it to God to keenly appreciate His bounties.
2. Having received so much, we owe it to our fellow-men to let them share in our good fortune.

November 30 — A Cure for the World's Woe. Isa. 45: 12-23.

"Poor world! If thou cravest a better day,
Remember that Christ must have His own way.
I mourn thou art not as thou mightest be,
But the love of God would do all for thee."

How? By a practical application of the Gospel's abundant provisions. The method is defined in the 22d verse of our lesson: "Look and Live."

1. *Look.* This is to be done with an eye of faith. Ian MacLaren calls faith the sixth sense — the sense of the unseen. It is a spiritual faculty. Everybody has it. Used as it should be, it brings salvation. But faith also implies more than seeing. It includes choosing, following, obeying. The cure of human woes is not found in eying the world's calamities and dwelling upon its faults and bemoaning its lamentable condition. See these, and then look to the only Physician who has effective remedies. Look to Jesus. See Him in His healing power. He came to cure the world's hurt. He is doing it.

"Looking quickens, strengthens, brings
Heavenly gladness on its wings."

2. *Live.* "None other name" rang out from the lips of the street preacher. "None other name." And that name is enough. It saved a careless passer who was attracted by the earnestness of the preacher. He stopped awhile to "look and live." It will save every one who will accept Him. "He that hath the Son hath life." He came into the world for the very explicit purpose of giving true life to all who will take it upon His conditions. Best of all, He came not to save individuals alone, but society also, and all of the entire world that is worth saving. Only those who make Him their real life can ever live life at its best. There is no sorrow, no woe, that He cannot cure. Truly may we sing:

"World of life and world of glory,
'None other name' is thy only story."

Fall River, Mass.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson VI

SUNDAY, NOVEMBER 9, 1902.

JOSHUA 24: 14-25.

JOSHUA'S PARTING ADVICE

I Preliminary

1. GOLDEN TEXT: *Choose you this day whom ye will serve.* — Josh. 24: 15.

2. DATE: B. C. 1426, eighteen years after the last lesson.

3. PLACE: Shechem.

4. CONNECTION: The return to their inheritance of the tribes which had crossed the Jordan to help their brethren conquer the land; a long period of peace; Joshua's warning to the people.

5. HOME READINGS: Monday — Josh. 23: 1-13. Tuesday — Josh. 24: 1-13. Wednesday — Josh. 24: 14-25. Thursday — Josh. 24: 26-33. Friday — 1 Kings 18: 17-24. Saturday — Phil. 1: 8-21. Sunday — Matt. 6: 24-34.

II Introductory

The time had come for Joshua to "go the way of all the earth." He had reached his one hundred and tenth year. Such a career as his had been ought not to come to an end without some public solemnity, and the elders and tribes were, therefore, summoned to Shechem. Our lesson does not contain the whole address of this venerable leader. He set before them clearly the leading events in their national history, and showed them how God had been present in each. From the call of Abraham to the descent into Egypt, in the mission of Moses and Aaron, the passage of the Red Sea, the sojourn in the wilderness, the conquest of the land, God had been in it all — "not with thy sword, nor with thy bow." He reminded them that all they possessed was the gift of God, and the fruit of others' labors: "I have given unto you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye planted not do ye eat." And he closes these reminders of the Divine goodness with the injunction to "fear God," and put away the "strange gods," the Chaldean *teraphim*, which many of them secretly cherished. And if they were not inclined to elect Jehovah as their God, he bade them choose whom they would serve — make the election now and forever between the gods of the Amorites and the God of Israel. And then followed his own noble decision, felt by every one in that great assembly: "As for me and my house, we will serve the Lord."

Hardly had he uttered these words

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when the cries of the people were heard from every side: "God forbid that we should forsake the Lord to serve other gods! We also will serve the Lord, for He is our God." But Joshua was unwilling to trust a mere emotional impulse. He bids them count the cost. He reminds them that the God whose service they had chosen would not tolerate apostasy; that He would not forgive, but punish their transgressions. But, with a stronger emphasis than before, the people reiterated their decision. No longer doubting their sincerity, Joshua caused the book of the law of the Lord to be brought forth and the covenant to be written therein. And under the ancient oak of Shechem the people rolled a great stone to stand as the enduring witness and memorial of their vow.

III Expository

14. Now therefore — because of God's goodness to them as a nation, and the extraordinary manifestations of His favor in the great events of their history. Fear the Lord — cherish such a sense of His holiness and might, and such a reverence for His law, as would restrain them from offending Him, and keep them in the path of obedience. Serve him in sincerity — not merely with devotional rites, but with the untainted devotion of the heart. Put away the gods. — There is clearest evidence that the Israelites, while publicly worshipping Jehovah, secretly held to their household gods, the *teraphim*, which their fathers had brought from Chaldea; and the implication is certainly strong (Ezek. 23: 3, 8; Acts 7: 42, 43) that they were more or less tinctured with Egyptian idolatry. In this very place where the tribes were now assembled, Jacob had buried the "strange gods" which had been surrendered by his household. And long after Joshua's day, even down to Josiah's reign, we find allusions to these same *teraphim* as being secretly harbored by the people. On the other side of the flood (R. V., "beyond the River") — the Euphrates. In Egypt. — Even in "the house of bondage" the people had yielded somewhat to the reigning idolatry; or else they had worshiped the Chaldean gods while in Egypt.

We thus learn that idolatry lurked among the Israelites, and that it was that form of idolatry which had been known in the family of Terah of old (verse 2). It must have existed among the Israelites in every generation — a traditional evil, for there had been no recent opportunity to learn it anew. It had been so far repressed, usually, by the sentiment of the better class, that it kept itself in secret; but it had not been wholly destroyed. We find many traces of it where we should little expect them (Gen. 31: 19, 30-35; 35: 1-4; Deut. 32: 16; comp. Lev. 17: 7 with Ezek. 20: 7 ff.; 23: 3, 8, and Amos 5: 26) (Johnson).

15. If it seem evil. — There must be no compulsion. The nation must freely and willingly choose; and they must choose between Jehovah and the gods of the heathen, for God will not accept a divided allegiance. Choose you this day — settle the question now and forever. Gods of the Amorites — not of this particular nation only, which is simply singled out because of its prominence. Joshua bids them choose between the gods of Chaldea, or of the Canaanites, and the God of Israel. As for me and my house. They could have an opportunity to decide if they wished it; he had decided. Whatever they did, he and his house would serve the Lord.

The grand inference to be drawn from this mode of address is, that the service of God is a matter of voluntary choice, and that it is His will that we should all seriously and solemnly

make this choice. He would have us weigh the matter well, compare the respective claims of His service and the service of sin and the world. As the evidences in favor of religion are so clear and indisputable, and its infinite advantage so obvious, the man who declines making the choice here enjoined must be considered as deliberately preferring Satan to Christ, death to life, hell to heaven. He who acknowledges the paramount claims of God and His Gospel, and yet does not act accordingly, does not sincerely and solemnly choose His service as that better part which cannot be taken from him, must stand self-condemned both here and hereafter (Bush).

16-18. God forbid. — The people seemed startled at the idea that their great leader should think that, after what God had done for them, with the memory of His gracious dealings fresh in their minds, they could forsake the Lord. They utter an emphatic "God forbid" that they should do such an ungrateful, dishonorable thing. He it is that brought us up. — They had been helpless under Egypt's iron yoke. God had broken that yoke and led them forth. The people fully realized this. Did great signs — referring to the miracles in the wilderness, such as the pillar of flame and cloud, the manna, the smiting of the rock, etc. Preserved us. — They recalled how God had sustained them by the manna, and defended them from the attack of hostile peoples. Drive out . . . all the peoples. — They had marched from victory to victory, expelling or subjugating the idolatrous tribes who held the promised land, but, Joshua had reminded them, "not with thy sword, nor with thy bow." All had been wrought by God. We also will serve the Lord — the fervent decision of a grateful people. They take their stand promptly by Joshua's side.

After this, an ordinary leader would have felt

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quite at ease, and would have thanked God that his appeal had met with such a response, and that such demonstration had been given of the loyalty of the people. But Joshua knew something of their fickle temper. He may have called to mind the extraordinary enthusiasm of their fathers when the tabernacle was in preparation; the singular readiness with which they had contributed their most valued treasures; and the grievous change they underwent after the return of the spies. Even an enthusiastic burst like this is not to be trusted (Blakie).

19. **Ye cannot serve the Lord.** — Not to discourage them, but to warn them, perhaps to strengthen their purpose, does Joshua interpose this check to their enthusiastic choice of Jehovah as their God. He is a holy God. — Joshua dwells upon those sterner attributes of the Divine character which would make it difficult for any but the most determined to serve Him acceptably. A "holy" God cannot look upon sin with the least degree of allowance. A "jealous" God will not tolerate a divided allegiance. Other gods must be put away. **Will not forgive your transgression.** — They could not disobey Him with impunity. God is not implacable, but just. He will not clear the guilty. "While God is forgiving to the truly penitent, He vigorously punishes all incorrigible sinners" (Steele).

It deserves very serious deliberation whether there is not danger of representing the sincere service of God as a matter of very little difficulty, provided only there be evidence of a *present vigorous resolution*, and whether it be not better in such cases wisely to repress, chasten, and even dampen the warmth of present zeal by considerations like those which Joshua now pressed upon the children of Israel. The same infallible authority which assures us that the yoke of Christ is easy and His burden light, assures us that the gate is strait, the way narrow, that leads to life, and that there is need of *striving* as well as *seeking* to enter in (Bush).

20. **He will turn and do you hurt** (R. V., "evil"). — They must count the cost and understand perfectly the conditions. While it is true that there is no variability, neither shadow of turning, in God, this truth has a twofold meaning: He is unchangeably faithful to those who keep His covenant; He is unchangeably opposed to and angry with those who break it. **Consume you, after that he hath done you good.** — Mercies would not hinder subsequent judgments, if the latter were deserved.

Strictly speaking, God is unchangeable. He is always towards the wicked a consuming fire. When a man changes from righteous to wicked, he runs into the consuming fire (Steele).

21-24. — **Nay, but we will serve the Lord.** — The people, put on their mettle by Joshua's reminders, repeat their vow of fidelity with great earnestness. **Ye are witnesses against yourselves.** — This public and deliberate avowal of serving Jehovah exclusively and sincerely would stand as a witness or testimony against them in case they themselves ever swerved from their covenant; and the people accepted it as such. **Put away the strange gods** — the *teraphim*; they were to show their sincerity by giving up the images and their secret attachment to the Chaldean idolatries. The people said — reiterating for the third time their promise, and binding themselves with the added and stronger covenant of obeying God's voice.

25. **Joshua made a covenant** — probably a renewal of the old covenant of Sinai, with ceremonies similar to those which Moses had observed in the ratification of the same covenant in the "field of Moab" (Deut. 29:1). **Set them a statute and ordinance.** — He set clearly before them the Mosaic statutes, and they covenanted to obey them. **In Shechem** — between Ebal

and Gerizim, where the people had listened to the curses and blessings after the passage of the Jordan and the capture of Jericho and Ai.

There could be no scene more fitting for the solemn renewal on the part of the people of that covenant with God which had been on His part so signally and so fully kept. The spot itself suggested the allusion to Abraham, Isaac, and Jacob, etc., in Joshua's address; and its associations could not but give peculiar force and moving effect to his appeals (Speaker's Commentary).

IV Inferential

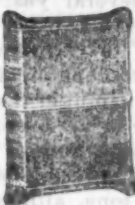
1. Man cannot be godless; if he forsakes the true, he will serve the false.
2. Human history and personal experience supply abundant motives for fearing God.
3. God will not accept a divided heart; all "strange gods" must be put away.
4. God demands a voluntary service.
5. The choice of God's service must be thoughtful and deliberate.
6. Covenants must not be hastily made; they should not result from a transient enthusiasm, but represent a serious heart purpose.
7. Some visible memorial of covenant vows, such as a written determination, or a day of anniversary, may help us to keep obligations voluntarily undertaken.

V Illustrative

I asked a young man, "Do you have any anxiety about yourself as a sinner against God?" He said, "I know I am a sinner; but I feel very little on the subject." "Are you trying to do what God tells you to do as well as you are able, and with what light you have?" I asked. "Oh, no, sir; for it would seem to be mockery for one who feels so little as I do to attempt to perform any religious duty." "You admit that God does require of you repentance and faith and worship and a holy life; do you not?" "Yes, I must admit all this; but I do not feel it." "What would you advise a customer to do who had contracted a debt at this store, who admits the debt, and says he ought to pay it, but says he knows all this, but has so little feeling about it?" In an instant he said, "I would advise him to pay it, *feeling, or no feeling.*" "That is just what I want you to do," I said. "What shall I do?" he asked. "Come to the inquiry meeting tonight; and, meanwhile, do you search your Bible, and ask God for help." "I will do the best I can," was his reply. That evening he admitted no progress, only he saw his guilt more clearly; but he would do all God required as well as he could. I never saw him shed a tear, but, as fast as light came, he obeyed it. In a little time he was hoping he had passed from death unto life, and for years he has lived a faithful, beautiful Christian life (President Tuttle).

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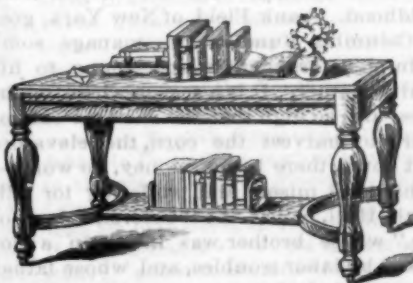
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THIS AD APPEARS EVERY OTHER WEEK.

Miss Belladonna. A Social Satire. By Carolina Ticknor. Little, Brown & Co.: Boston. Price, \$1.

A new edition of this book which, when first published five years ago, was so well received, will be welcomed by all, especially as the two additional chapters, "Ping-Pong Philosophy," and "A Sentimental House Party," are even funnier than any of the preceding chapters. The author certainly thoroughly understands child nature, and has the happy faculty of putting even the most trying happenings in a ludicrous light.

The Right Princess. By Clara Louise Burnham. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.50.

A story founded on Christian Science is surely a novelty in the field of fiction. Of course to the unbeliever many of the incidents seem absurd, or can be accounted for by natural causes; still, the heroine is so charming in her personality and so thoroughly believes in and gives herself up to her work, that the book is enjoyable reading. An English family comes to America in search of health for the heir of the house. His case is one of arrested development. He is not conscious of his limitations, and seems bound by a spell like a prince in a fairy tale. Frances Rogers, a young New England girl, proves to be "the right princess" to break this spell, which she does by means of Christian Science. There is a charming little love story running through the plot, which appeals to us the more strongly that so much of it is only suggested until the final chapters.

A Sea Turn and Other Matters. By Thomas Bailey Aldrich. Houghton, Mifflin & Co.: Boston and New York. Price, \$1.25.

This collection of short stories comprises practically all that Mr. Aldrich has written since the publication of the collected edition of his works several years ago. The author's fancy travels over many lands, from Budapest to Virginia, and from Marblehead Neck to London, and just as easily he runs the gamut of the emotions. To read any one of these stories is to enjoy it, with its quaint humor, bright philosophy, or touch of sadness. Most of them are cheerful in tone, although in "The White Feather," and "An Untold Story" a tragic note is sounded, while "A Sea Turn" is a most charming little comedy quite in this writer's own peculiar style.

Out of the West. By Elizabeth Higgins. Harper & Brothers: New York and London. Price, \$1.50.

In this novel the author has painted life in a small Western town, always spoken of as the "city," in so vivid and realistic a fashion that one can only conclude that she has been familiar with her subject from childhood. Frank Field, of New York, goes to Columbia Junction to manage some grain elevators there, which belong to his wealthy father. It is a season when freight rates are so high that the farmers cannot afford to harvest the corn, the elevators shut down, there is no money, no work—nothing but misery and suffering for all. Edith Hull, called the "Colorado Joan of Arc," whose brother was killed in a riot caused by labor troubles, and whose father and mother died from overwork and starvation, inspires him to join the Populist party, which is organized at this time. He first represents it in the State capital, and then, having married Edith in the meantime, goes to Washington. Here, surrounded by wealthy old friends, and tempted by lobbyists, he has a hard fight to maintain the purity of his party principles; but, nobly strengthened by his wife, he conquers himself and wins the battle. The book is well written, the principal characters are well drawn, and the author knows the politics of that portion of the country of which she writes, perfectly. We shall watch with interest for her next book.

Agnes Grant's Education. By Hope Darling. Jennings & Pye: Cincinnati. Price, \$1.

The opening chapters of this book describe the poverty-stricken home on a Western farm from which Agnes Grant is just starting for her first day at school. She is bright and ambitious, and even at that age determines to go to college. Through the death of her mother and brother she learns that there is One upon whom she can lean at all times, and through her sense of Divine Love is able to help others. She has many trials and temptations to deviate from the path of duty, but always conquers self and does the right thing, although it is a hard battle to fight. The book is inspiring, and will strengthen and help many young girls who are faltering on the way.

The Wyndham Girls. By Marion Ames Taggart. Century Co.: New York. Price, \$1.20.

This is that rare thing—a wholesome, clever book for young girl readers. In the very opening chapter we fall in love with all three girls and the charming mother who forms the fourth one of the "square." Suddenly reduced from a life of luxury to comparative poverty, and obliged to make a home and a living, the girls show resources and a cheerfulness that charm us. They are bright, humorous and brave, and well deserve the happiness that fate holds in store for them in the persons of the three manly boys who lend a romantic interest to the book. This story first appeared as a serial in *St. Nicholas*, and is now published with the original illustrations by C. M. Relyea.

Dorothy Dainty. By Amy Brooks. Lee & Shepard: Boston. Price, 80 cents.

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On Guard! Against Tory and Tarleton. By John Preston True. Illustrated by Lillian Crawford True. Little, Brown & Co.: Boston. Price, \$1.20.

Readers of "Scouting for Washington" and "Morgan's Men" will be delighted with this, the third volume of the interesting Stuart Schuyler series. In this volume, as in the others named, the hero escapes many dangers and renders valuable aid to General Greene in his campaign against Lord Cornwallis. The book abounds in strong situations and battle pictures.

The Story of Joan of Arc for Boys and Girls. By Kate E. Carpenter. Lee & Shepard: Boston. Price, 80 cents.

No books are better for children than those that make history attractive. Such a book is this, where "Aunt Kate" tells to her nephews and nieces the story of Joan of Arc in a most charming and interesting fashion, varying the environment by a picnic party. The children look up the places mentioned in the story on the map, and their bright, interested questions add much to the entertainment of all. The book is finely illustrated by reproductions of the most famous paintings of incidents in the life of the "Maid of Orleans."

My Dogs in the Northland. By Egerton R. Young. Fleming H. Revell Co.: New York, Chicago and Toronto. Price, \$1.25.

Dr. Young is well known as a lecturer and writer. He went out as a missionary to the Cree and other Indian tribes in 1868. His regular work lay from Winnipeg about seven hundred miles to the northwest through the Hudson Bay territory. For nearly thirty years he endured indescribable hardships amid the snow and ice, during which he had exceptional opportunities for studying the character of the natives as well as the animals on which he was so largely dependent for transportation. He has a rich vein of humor and an appreciative eye for the beautiful and sublime. In this very interesting book, which is well illustrated, he tells of terrible perils, wonderful escapes and sudden emergencies, which are mixed up with the most comical situations.

The Illustrative Lesson Notes. A Guide to the Study of the International Sunday-school Lessons for 1903. By Rev. T. B. Neely, D. D., LL. D., and R. R. Doherty, Ph. D. Eaton & Mains: New York. Price, \$1.25.

In general plan this latest annual does not differ essentially from its predecessors. In clearness of type, however, quality of paper, richness of pictorial illustration,

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fullness of commentary, suggestiveness, and abundance of maps, it surpasses, in our judgment, any previous issue; while the brief practical studies of the Golden Texts, and the printing of the American Revision (instead of the Revised) text in parallel columns with the Authorized Version, are new features which mark a distinct and commendable forward step. In contrast with other lesson helps, this volume holds a unique and sufficient place. No conscientious student, whether preacher, teacher, or adult scholar, can afford to pass it by, whatever other equipment he may fancy to be necessary. Dr. Loherty, on whom the burden of preparation has rested, is a ripe and painstaking exegete, and his work is appreciated outside the communion for which he primarily writes.

Foxy the Faithful. By Lily F. Wesselhoeft. Little, Brown & Co.: Boston. Price, \$1.20.

A wonderful household of dolls serves to make this a book that will please both girls and boys. The home of the May children, their dog "Foxy," and their horse "Snapper," was a large farm in a beautiful town on the coast of Maine, where they remained the year round. Many instructive and helpful lessons are given, together with a great deal that is entertaining and amusing. The story is a plea for the farm animals of the seacoast towns of Maine, which are too remote to be reached by the humane societies. The author has exhibited rare good judgment in the way in which she has infused elements of fascinating interest into a theme that cannot be made very attractive when handled by itself.

Outdoorland. A Story for Children. By Robert W. Chambers. Harper & Brothers: New York and London. Price, \$1.50.

This is Mr. Chambers' first juvenile book, yet so thoroughly has he grasped his subject that the small child will never suspect that he is learning a great deal about outdoor subjects. He will think that he is listening to a most fascinating fairy-tale. The book is charmingly illustrated by Reginald B. Birch, who made the original pictures for "Little Lord Fauntleroy." A small child would be made very happy at Christmas by the gift of this book.

Magazines

— In the *Bibliotheca Sacra* for October we note several papers of special interest because of their bearing upon current topics which are uppermost in the public mind. Among them are: "The Crux of the Negro Question," by Henry A. Stimson; "Primitive Man in the Ice Age," by Warren Upham; "Organic Christian Unity," by Burnett T. Stafford; and "Why I am Not a Christian Scientist," by Charles Caverno. In addition to the foregoing, Frank Hugh Foster discusses "Horace Bushnell as a Theologian;" James Lindsay, "Philosophy and Religion;" and G. Frederick Wright, "Geological Confirmations of the Noachian Deluge." (*Bibliotheca Sacra*, Co.: Oberlin, O.)

— The English Education Bill, now under debate in Parliament, is given a foremost place in the contents of the *Nineteenth Century* for October. It is discussed in general by the Right Hon. Sir John Gorst, M. P.; the Lord Bishop of Hereford makes "A Plea for Mutual Concessions;" and then comes a symposium consisting of the views of R. B. Haldane, Sidney Webb, Prof. Simon Laurie, Sir Oliver Lodge, Rev. Canon Barnett, Rev. H. Russell Wakefield, Principal Alfred Hopkinson, and Principal J. Wertheimer. Sir Robert Anderson gives "More about Professional Criminals," and O. Eltzbacher discusses "Our Unready Army and Some Historic Parallels." (Leonard Scott Publication Co.: New York.)

— "Labor Organizations in the United States," by Carroll D. Wright, is among the pertinent papers in the *Contemporary Review* for October. In "The Theory of Government by Democracy," E. R. Newbigin discusses some of the fundamental maxims upon which a Democracy rests. His views on "natural equality" are very interesting and suggestive. The paper on "The Abuse and Control of Hypnotism," by F. W. Edridge-Green and E. G. P. Bousfield, is a plea for the suppression of irresponsible hypnotists. Among the other papers worthy of mention are: "Politics and Education," by Augustine Birrell; "The French in Central Africa," by Edgar J. Wardle; "The American Industrial Peril," by Major C. C. Townsend. (Leonard Scott Publication Co.: New York.)

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THE CONFERENCES

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Norwich District

East Glastonbury.—A commodious and convenient new parsonage of ten rooms, bath-room, and all the modern conveniences, valued at \$2,500, is the latest achievement in the very successful six years' pastorate of Rev. F. H. Spear with this heroic and generous-hearted people. The entire cost is provided for in pledges, and nearly all paid. A house-warming is planned for early in November, at which it is expected that the last dollar will be paid. With a substantial modern church and new parsonage, a trolley connection with the outside world is all that is needed to make this one of the most desirable country appointments on the district. The time-limit is gone, so would-be successors to the popular pastor must "let patience have its perfect work."

Putnam.—The new church will be dedicated to the service of God on Sunday, Nov. 2, Dr. John Kranz, of New York, and Dr. William R. Newhall, of Wilbraham Academy, preaching the sermons. Further notice will be given to the consummation of this heroic undertaking after the dedicatory services have been held. The pastor, Rev. Jacob Betts, and his self-sacrificing people are to be congratulated.

New London.—On Sunday, Oct. 19, the 109th anniversary of the organization of the church was fittingly observed. Large congregations were present throughout the day. At the morning service the presentation of a beautiful stained-glass window, to be known as the Bushnell-Potter memorial window, was followed by a historical sermon from the pastor, Rev. W. S. McIntire. In the evening Rev. J. E. Hawkins, of East Greenwich, a former pastor, preached to the delight and profit of the people. At the October communion 4 were received by letter and 2 on probation.

District Preachers' Meeting.—The fall meeting was held at Manchester, Oct. 20-21, and was largely attended, over forty preachers being present at some time during the sessions. Fine weather, a hearty welcome, bounteous hospitality, and an excellent program, all contributed to make it a very profitable and helpful gathering. "The Relation of the Church to Revivals" was the theme of a thoughtful and suggestive paper by Rev. W. T. Johnson. Rev. John Oldham refreshed our minds with an able presentation of "Jesse Lee and Methodism in New England." "Jonah: The Book, the Man, and the Mission," was the subject of a carefully prepared paper by Rev. W. J. Smith. Rev. T. J. Everett handled the live question of "The Ministry and the Labor Problem" with wise and thoughtful discrimination. The three principles of (a) social justice, (b) contentment, and (c) service, were emphasized as Christianity's message to the capitalist and to labor, and it is the minister's business to make this message known. Dr. Isaac L. Wood treated very tenderly and effectively the awful question: "In What Sense will God Destroy the Wicked?" And Presiding Elder Bartholomew stirred our hearts with a timely and forceful address on "The Preacher's Work," which he regarded as threefold: (a) To save sinners, (b) to build up believers, and (c) to lift the moral tone of the community in which he is stationed. The discussion of these subjects and papers was lively and animated, but conducted in the spirit of brotherly love and in recognition of the right of private judgment. Eloquent and spiritual sermons were preached, on Monday evening, by Rev. H. E. Murkett, and, Tuesday evening, by Rev. W. F. Davis.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The opening devotional services were conducted by Dr. Geo. Whitaker. The order of the day was an address by Rev. J. D. Nutting on "Mormons and Mormonism in Boston and Elsewhere." The discourse was interesting and illuminating. The meeting next Monday will be held in Bromfield

St. Church, and will be addressed by President Eliot, of Harvard University.

Boston District

Boston, Bromfield St.—"Old Home Week," which was inaugurated one year ago by the pastor, Rev. Dr. John Galbraith, was successfully and enjoyably observed this year. On Sunday morning Rev. L. T. Townsend, D. D., preached a characteristically able sermon on "The Modern Micalah." In the afternoon there was an old-fashioned love-feast conducted by Bishop Mallalien. In the evening Dr. J. D. Pickles preached from Phil. 2:4. Monday evening there was a banquet, nearly 800 old parishioners and friends sitting at the tables. Dr. Galbraith presided, and addresses were made by Bishop Mallalien and Revs. J. H. Mansfield, J. D. Pickles, and S. C. Cary. The entire services were a gratifying success.

St. Andrew's, Jamaica Plain.—Last week the Ladies' Aid Society gave its annual harvest supper, which was followed by a lecture by Rev. H. P. Rankin on his recent tour through England, Ireland and Scotland. For one hour and three-quarters he held the closest attention of the large audience. The pastor, Rev. J. H. Tompson, is full of good works and new plans for the development of this church.

St. John's, South Boston.—The Woman's Foreign Missionary Society gave a reception last week to the Standard Bearers in the church vestries and parlors. The rooms were handsomely decorated, and refreshments were served. This young society has sixty members and is growing rapidly.

West Medway.—The Ladies' Aid Society and Epworth League united in holding a fair, Oct. 1 and 2. This proved a happy combination, as was evidenced by good entertainments and a successful sale. The large attendance attests the popularity of Methodist gatherings in this community. The proceeds of the fair will be applied to the fund for repairing the church. A united, enthusiastic membership makes the outlook for this congregation bright. Rev. F. E. McGuire is pastor.

Cambridge District

Cambridge District.—This district was represented at the great Missionary Convention at Cleveland by Presiding Elder Joseph H. Mansfield, Rev. N. T. Whitaker, D. D., and Rev. A. P. Sharp. Dr. Mansfield pledged his district for \$500 toward the supplementary fund. He has already received pledges for a part of this amount, and will be glad to hear from others who are interested.

Auburndale.—The Sunday-school rally was held at the hour for morning service, Oct. 26. Excellent addresses were delivered by W. T. Shepherd, Esq., Dr. F. N. Peloubet, and Bishop Mallalien. The singing was from the Rally Day program. A very fine orchestra greatly assisted.

Somerville, Broadway.—Sunday, Oct. 26, was observed as Old Folks' Day. There was a large attendance. Carriages were provided for those who needed them. One member of the congregation came quite a long distance in a rolling-chair, not being able to get into a carriage. The pastor, Rev. N. B. Fisk, preached a sympathetic and effective sermon, and at the close, in response to an invitation, two of the old people arose for prayers, expressing a purpose to begin the Christian life.

Somerville, Flint St.—A cordial reception was given by this church and congregation to the pastor, Rev. Philip Louis Frick, and his bride upon their return from their wedding trip. They were assisted in receiving by Mr. and Mrs. E. F. Smith and Mr. and Mrs. H. E. Merrill. The bride looked very charming, attired in her wedding-gown. The reception took place in the vestry of the church, which was made attractive for the occasion. The bride's father and mother, Prof. and Mrs. C. W. Rishell, of Newtonville, were present, as were other relatives and friends from outside the congregation, including Rev. and Mrs. S. S. Cummings. A beautiful basket of roses and a large wedding cake were presented

to the pastor and his wife. After the ceremony of receiving was concluded, a fine musical program was rendered, and light refreshments were served. On the whole, this was one of the most enjoyable occasions which ever occurred in this church. The pastor, soon after coming to this charge last spring, took hold of the church debt of \$9,000, which has been such a burden for so long a time, and has succeeded in raising about \$5,000. Of this last amount \$1,500 has been paid in and applied toward reducing the debt. One family paid their whole subscription of \$500. The next payment will be due next March. Mr. Frick is enthusiastic in the matter, and thinks before April, 1904, the whole debt will be wiped out. If it can be paid, it will put this church in a class it has never been in before. Arrangements are being made for extra meetings in January, also for a fine course of entertainments. The evening services both Sunday and Friday are made very interesting and are largely attended.

Lynn District

Faulkner Church, Malden.—The two weeks of special services have proved a great blessing to this church. Fourteen have already been converted, and the meetings still continue. Excellent sermons were preached by Rev. J. M. Newton, Rev. Leo A. Nies, Rev. J. B. Eyestone, and the pastor, Rev. F. W. Collier. The church is having prosperity in all of its departments.

Ipswich.—As there are many saloons in town and no Y. M. C. A. to attract the young men, on suggestion of Rev. Arthur Bonner, the pastor, a young men's club has been organized, subject to the quarterly conference, known as the "Willcomb Club," of which the pastor is chaplain. More than fifty young men have united with the club, and only three meetings have yet been held. It is conducted on lines of the Y. M. C. A., and meetings are held in the vestry, with a Bible class Sunday noon conducted by the chaplain. There is much enthusiasm among the young men. The local press commends the movement heartily. This is also true of the recent timely address of the pastor at the Gospel Labor Service, at which the answers in brief to a list of questions upon the labor problem sent to one hundred of the citizens of Ipswich were read. Rally Day in the Sunday-school, Oct. 19, saw an attendance of 216, and an excellent concert rendered by the school was enjoyed by a large audience in the evening. The regular attendance upon Sunday school is also increasing, much to the joy of the superintendent, Mr. John A. Perkins. Class-meeting interest is on the increase, and a new assignment to classes has been made. W.

Lynn.—The Methodist ministers of Lynn have just concluded a very interesting and successful series of union revival services under the management of the Lynn City Evangelization Society, composed of 66 laymen and 12 ministers, including the presiding elder of the district, commencing with Sept. 22, and continuing through Oct. 16, four evenings a week in each church. The several churches were divided up into three groups. Each group managed its own section, the different pastors having charge of their respective churches. The ministers of the three divisions were not confined wholly to their company, but exchanged as they were appointed by the committee who stationed the preachers for the work as seemed best. One peculiar feature of the meetings was the fact that the names of the pastors who were to preach from evening to evening were omitted. This gave every preacher a fair chance and an honest hearing.

The plan worked well and gave much satisfaction to all. Seldom have we seen Methodist ministers enter more heartily into the work or with more unanimity and harmony. The union of the Holy Spirit which Wesley was wont to say makes the preacher, was evidently upon the "sons of Levi." Better preaching, more direct and heart-searching, has not been heard in the Lynn pulpits for many a day. Best of all, the people responded in goodly numbers and spirit. The membership of the church did



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well, working in harmony with the pastors. Altar services of much power and interest were held from night to night, mingled with prayer, praise and testimony.

Another encouraging fact which helped on the good work was the willingness on the part of the ministers and people to lay aside for the time being the ordinary activities of the church and enter wholly and heartily into the one work. The singing, too, was after the old sort. All the people sang and "with the spirit and the understanding also," led by some of our best choristers.

The churches holding these revival services were: First Methodist, Rev. Roscoe L. Greene, D. D.; St. Paul's, Rev. E. T. Curnick; Boston St., Rev. Frank C. Haddock, D. D.; South St., Rev. Charles W. Blackett; Maple St., Rev. Frederick Woods, D. D.; Trinity, Rev. William Full; Broadway, Rev. M. Emory Wright; St. Luke's, Rev. Joseph Dawson, Ph. D.; the Highlands, Rev. Alonzo Sanderson; Lakeside, Rev. F. G. Potter; Lynnhurst, Rev. James A. Elliott. Rev. Dr. E. R. Thorndike, presiding elder, found time to assist in the work, encouraging the people by his presence and preaching.

As a result of these union revival services, as might be expected, the churches were quickened and strengthened. The spirit of consecration and testimony prevailed, and the good effect is seen in the churches in the increase of numbers and interest in the ordinary means of grace. The spirit of revival gives tongues to the people and power to confess Christ. Many renewed their covenant with the Lord and entered into a new experience in the Christian life and joy. Some were awakened and converted. Evidently the people and the churches were encouraged and strengthened. Better days are ahead.

It should be said that these meetings were preceded by an all-day prayer and consecration service, in which nearly all the ministers participated, with numbers from the different churches.

ALONZO SANDERSON.

Union Woman's Prayer-meeting.—The union prayer-meeting of the W. F. M. S. and the W. H. M. S. was held in the Committee Room of Wesleyan Building, Wednesday, Oct. 22, from 11 to 12 o'clock. Mrs. J. M. Leonard, president of the New England Conference Home Missionary Society, conducted the service. The subject, "The Outlook for the Coming Year," was an inspiring one, for the missionary spirit of the times is full of cheer and promise of victory. The earnest prayers and hearty testimonies of renewed consecration to the work made the hour a very profitable one. These union services will be held the fourth Wednesday of each month. Every interested worker is especially invited to these helpful hours of prayer.

J. S.

Worcester and Vicinity

Preachers' Meeting.—The October meeting of the preachers was held with the Webster Square Church on the 13th, Rev. B. F. Kingsley, pastor and host. The program was especially fine, and the papers searching and suggestive: 1. A review of Mr. Wesley's "Plain Account of Christian Perfection," Rev. James Mudge, D. D.; 2. "Prayer: Its Nature and Necessity," Rev. A. R. Nichols; 3. "Time Limit," Rev. J. H. Mansfield, D. D.; 4. "Revival Methods," Rev. H. L. Wriston; 5. "Practical Calisthenics for the Minister in his Home: A Demonstration," Rev. B. F. Kingsley.

Trinity Church is planning special revival services during the month of November. As preparatory, an all-day service is planned by the pastor, Dr. Geo. W. King. The day is divided into periods of fifty-five minutes each, and each period is given in charge of a leader. Each leader will plan for his own period of one hour, and five minutes' intermission will be given. The subject is "Revivals," and the program follows: 9-10 o'clock, "What is a Revival?" the pastor; 10-11, "Things Essential to the Success of a Revival," A. C. Fitz; 11-12, "The Relation of the Official Board to a Successful Revival," George H. Phillips; 12-1, "The Relationship of the Membership of the Church to a Successful Revival," Dr. E. A. Cross; 1-2, "Fruits of a Revival—(1) In the Church, (2) In the World"—Marshall E. Church; 2-3, "Historic Revivals," Miss Mary A. Drake; 3-4, "The Methodist Revival," Rev. F. E. Ellis; 4-5, "Does Worcester Need a Revival?" G. C. Bryant; 5-6, "What will I Do in the Coming Revival?" W. A. Silver-

nall; 6-7, "The Holy Spirit and the Revival," W. A. Warden; 7-8, "Prayer and the Revival," A. W. Dickey; 8-9, "The Revival and the Sinner," the pastor.

Mr. A. B. F. Kinney and his wife are just home from a two months' trip abroad. Mr. Kinney is enthusiastic over his trip, especially his sport in the fields and forests of the Scottish Highlands.

Grace Church entertained the annual meeting of the Woman's Home Missionary Society. Mrs. W. S. Clark, who for several years has been at the head of this organization, and who has served the Society so effectively, was re-elected president. She will be assisted by an efficient list of helpers, and much good work is expected for the coming year. The treasurer's report showed that over \$200 had been collected and disbursed during the past year. Supper was served by the ladies of the church, after which, in the evening, Dr. Brady gave an interesting address on "City Evangelization."

Park Avenue.—The work is moving along smoothly. Recently the pastor's heart has been made glad by several conversions, and all services are enthusiastically sustained by a loyal people.

Coral Street.—Kind friends of the pastor, Rev. J. W. Fulton, have presented him with a generous check, and insist that he go off to Washington for a visit of a week or two. He of course will go, as would the rest of us if we had the chance. Could it not be passed along? The ladies of Coral Street have had their sacrifice social, which netted them \$35 and a stimulus for their social life. There is much of the hopeful spirit in this church.

Laurel St.—The sweet, uplifting spirit of the ministerial conference lingers in the atmosphere, and tempers the social meetings. The Ladies' Circle has reorganized for the year, with Mrs. R. E. Puffer as president, Mrs. F. A. Ames, vice-president, Mrs. William Cameron, secretary, Mrs. Frank Beals, treasurer. The auditorium has been thoroughly cleaned, and the carpets remade, renewed, and relaid. Rally Day in the Sunday-school was observed on the 13th. On the 5th Rev. C. A. Littlefield effectively represented the Anti-Saloon League and its contemplated work in this State.

H. H. P.

Springfield District

Springfield Preachers' Meeting.—On Monday morning, Oct. 13, Rev. A. W. L. Nelson, of Monson, read a clear-cut and helpful paper on "Evangelizing Agencies of the Church." He placed emphasis upon the pulpit and the Sunday-school, and urged that ordinarily the pastor would better be his own evangelist. An interesting discussion followed.

Westfield.—On Oct. 12, the pastor, Rev. John D. Pickles, Ph. D., baptized 19 persons and received 21 into full connection from probation. Dr. Pickles writes: "The old gospel is good enough for me."

Monson.—The pastor, Rev. A. W. L. Nelson, is conducting protracted meetings. Several conversions have already taken place. Mr. Nelson does his own preaching, being assisted by the gospel singers, Mr. and Mrs. Willis.

League Convention.—Programs are out announcing the annual Epworth League Convention of Springfield District, to be held at Trinity Church, Springfield, Oct. 29, afternoon and evening. The afternoon will be taken up chiefly with department conferences. Rev. Franklin Hamilton, of Boston, president of First General Conference District, will give the address of the evening, on "The Mission of Methodism."

Springfield, Swedish Tabernacle.—There is a good degree of interest at the Tabernacle at present. The pastor, Rev. Charles Paulson, preaches to larger congregations now than ever before. On a recent Sunday 4 persons united with the church. It is expected that the balance of the debt will be paid during November. Then it will be dedicated.

Charlemont.—There are signs of progress in the work of this charge. Rev. and Mrs. A. B. Tyler are exerting a helpful influence among the young people. One person has recently united with the church on probation, and five have become active members of the Epworth League. The Literary department, of which Mrs. Tyler is chairman, has begun a course in English literature, and is planning a prize-speaking contest to occur Oct. 31.

F. M. E.

NEW HAMPSHIRE CONFERENCE

Concord District

For the Benefit of Class-Leaders and Class-Meeting Interests.—A new book that will help pastors and class-leaders, and be a stimulus to the great class-meeting interests of the churches, is Dr. C. L. Goodell's book, "The Drill Master of Methodism." Fifty copies of it over the district would be a blessing.

Zion's Herald.—Why cannot special effort be put forth just now to increase the circulation of this valuable paper? For New Hampshire Methodists it is the best paper in the church.

Vacation—Part First.—We are greatly indebted to the kindness of the district stewards for the privilege of a month's release from "the care of the churches." Though they are out of sight, they are not out of mind. The plans, as first made, of a trip to Ohio to visit friends and attend the great Missionary Convention at Cleveland, were broken into, much to our disappointment; but there were other chances for pleasure afforded us. The young physician of the family was to take his vacation the first two weeks of October, and have a change from the confinement of hospital duties. He desired the company of paterfamilias for another wheel trip among the mountains. Sunday was spent at home, and gave the elder's wife a chance to attend church with her husband. We went to Trinity, a society in which we have always felt a sort of paternal interest, and heard an earnest sermon by the pastor. This company of worshipers is very aggressive. Last year they completed the payment of their debt of \$3,300, and now are making improvements that will cost quite a sum. When completed the old building will have a very church-like appearance. We congratulate pastor and people on their pluck and push.

The time to start on our trip was Monday morning, Oct. 6. Sunday it rained. Not a new thing for this season—but how it *did* rain! When the time came to start, it was decided that the up-country roads were probably worse than they were here and a wheel would be of no use, so we became tramps. Properly clad and shod, we set out, and at 3 o'clock stepped from the train at North Woodstock. Here began the tramp. The objective point was the Profile House, ten miles away, and up a steep grade. Being well shod for such roads, if we did step into some soft spots it mattered not. Growing a bit hungry on the way, we opened the lunch-box, so carefully packed by the good wife, and refreshed nature as we traveled on. At six o'clock, amid the darkening shadows, we passed the "Old Man of the Mountain," and soon the tramp of the day was over. The great hotel was closed for the season; but a crew of workmen were busy preparing the foundations for four new cottages to be erected on the mountain-side. When completed there will be nineteen. We found a place in the cottage where these workmen abide, and at their table had our hunger

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appeared, and found a good bed where we slept soundly.

The next morning we were up and ready at 6.30 for a trip up Mount Lafayette. The distance is about three miles. It is not a specially hard climb, except for the loose stones that cover the way. The path winds around the face of Eagle Cliff, and brings you into full view of the great mountain. It is a wooded way two-thirds of the distance. The morning was clear, but the sun had not appeared over the heights. At 8.30 we passed into the sunlight. How beautiful in comparison with the shadow of the woods! We were above timberline. A few scrub pines were about us, but we were in the glory of the sun. How many of us in our religious life fail to get out of the woods and up into sunshine! In just three hours from the time of starting we lifted our cap to the grandeur about us. What a view it was! Off to the north at our feet lay the beautiful village of Whitefield; to the eastward a little, the larger cluster of white spots showed us the location of Lancaster; swinging still further to the eastward was Jefferson. To the south in full view was the top of Washington with the entire range. After spending a suitable time we began the descent, and in just two hours were at the base.

There was some weariness and soreness about the muscles, but desiring to continue our journey, and the trains having been canceled on the Profile and Franconia Notch road, we decided to walk the railroad track to Bethlehem Junction, ten miles away, and there get the train to Fabyan's. We had four hours in which to do it. Somehow the distances seemed very long between the mileposts. When we had gone about four miles, we met three section men at work laying new ties and improving the road-bed. Their pull-man car stood by the track. It was suggested that we buy it and run our own train to the Junction. They were not in a mood to sell other people's property, but finding where we were going, said if we would wait an hour and a half, they would carry us down and be there in ample time for the train. Of course we waited. Who would miss a ride in a pull-man car when it was free? How busily those men worked, and when ready to start for home they had placed in position 96 ties that day. Surely they did not defraud the Boston & Maine railroad by their idleness! Most of our trip was down grade, so that all our engineer had to do was to keep his foot on the brake and "let her go." Once it was up grade for about a mile, and we helped "work our passage." The more than five miles was covered in about twenty minutes, and we were safe.

When we awoke in the early morning at Fabyan's it was raining hard, and as daylight came the fog was so thick that the Mount Pleasant House could not be seen. When the rain ceased the mist lifted somewhat, but the Presidential Range was entirely covered. The base station of the Mt. Washington railway could be seen, but from half a mile above it there was nothing but cloud. By 8 o'clock blue sky was visible in the northwest. We saw all that could be seen of the outside of the Mount Washington hotel, and made our way to Crawford's to have the trip up Mount Willard. While at the station the clouds gathered heavily, and soon a furious snowstorm was howling about us with all the vigor of midwinter. Our ambition to climb Willard soon vanished, and when the train came along going through the Notch, we stepped aboard and soon were in North Conway. By this time there was not a cloud in the sky. We looked back and saw the mountains white with snow. Had we waited half an hour, the storm would have been over and we could have gone up the mountain easily. We were

disgusted. But what could not be cured had to be endured. A tramp to Echo Lake partly made up for the loss of the mountain view.

A little before 4 o'clock we stepped off the cars at West Ossipee station and found Rev. W. S. Frye waiting with his team to carry us to South Tamworth and the comfortable home of Judge Larkin D. Mason, who, while past 92 years of age, is interested in all that is going on. In place of the tramp up Chocorua that had been planned, we accepted the invitation of the Judge to visit a settlement in a place they call "back of the mountain." It is up in the Ossipee range. The road is steep and long. It is called Gypsyboro. Probably for illiteracy and poverty their like is not to be found anywhere in the State, and we wonder if it can be duplicated in New England. Most of the houses are hardly more than 12x16, and some of them with only one room, and here large families have come into existence. Not only the children, but the women, were barefooted and ragged. The household odors were a long way from being attractive. They have a little church. Just to what sect it belonged we could hardly discover, but we were told they used to practice feet-washing as a part of their creed. We are very sure that item of the creed was dropped out long ago, for we saw feet that had not been washed in three months, if in three years. We carried away in our kodak one of the cabins, with a couple of the youth of the place. Some missionary work among the mountains of the Granite State might be as desirable as in the mountains of North Carolina or Tennessee.

The next day we went off together to the other side of the mountains and climbed to Ossipee Park. A beautiful spot! What a charming view of Winnepesaukee Lake! There is no such view from any other point unless it be from the summit of Mt. Belknap, and we doubt if that is as good. We climbed to the "Crow's Nest," went down the "Steep," and then up the brook. It is spanned by ten bridges, and is one of the most attractive places you can find anywhere.

The next day we wound around by way of Rochester, Alton Bay, and Lakeport, and were soon at home, having enjoyed the week very much, and were privileged to spend the Sabbath with the family. Here endeth the first chapter.

Getting Better.—We are glad to report that the daughter of Rev. Willis Holmes, who went to the hospital for an operation for appendicitis, has returned home. The operation was a success, and she is in a fair way to recover speedily.

Excursions.—Several of our pastors and their families have taken advantage of the low rates on the railroads to visit Boston, while the "down country" folks have gone on the excursions to the lakes and mountains of New Hampshire.

Dover District

Lawrence, Garden St.—Sunday, Sept. 28, 5 candidates received baptism and a class of 11 were received into church membership. Most of these were young people from the Sabbath-school. More and more the Sabbath-school is becoming the recruiting ground for our churches. Nine were received into membership a few weeks before, making a total increase of twenty. The finances of the church are looked after in a businesslike way. All bills are paid up to date. The pastor, Rev. James Cairns, is a most successful soul-winner, and he has also captured the hearts of his people. Mr. Cairns is one of our most faithful workers. He has given himself without reserve to the interests of the kingdom for years. He is now compelled for a little time to seek rest. He was taken quite seriously ill a few days ago, so much so that his friends were very anxious about him. The latest reports are hopeful. His brethren and the churches will pray for his speedy and complete recovery. A recent call on our old friend, Rev. G. W. Norris, found him in better health than we had seen him for a long time. He is very much alive to the interests of the church.

Lawrence, St. Mark's.—Congregations continue excellent. The young people are a live factor in this society, and all the members seem to be young in spirit. The presiding elder enjoyed an old-time class meeting at his last visit. Good classes are regularly maintained. It does not appear that the class-meet-

ing spirit is dying out of this church. The finances are in good shape. The outlook for this society is very encouraging.

Amesbury.—On Sunday morning, Sept. 28, the pastor, Rev. M. C. Pendexter, preached to the firemen of the town. The church was tastefully decorated with flags and plants. The attendance was large. The sermon was published in the daily paper. On a recent Sunday, 3 persons were baptized and 12 were received into the church. The Junior League is doing finely. A Saturday afternoon at the parsonage was greatly enjoyed by a goodly number.

Haverhill, Grace Church.—Friday, Oct. 3, was a great day for this church. A parish supper was given, to which all the adult members of the society were invited. The tables were prettily decorated. The occasion was enlivened with music, speeches and social greetings. Rev. E. Hitchcock, a former pastor, was present. Rev. H. D. Deetz is preaching Sabbath evenings to good congregations. Some souls are seeking the Lord.

Haverhill, First Church.—Five backsliders have returned to God. Three have united with the church. Class-meetings are well-attended and are deeply spiritual. The Sabbath morning half hour for prayer gives tone to the work of the day. The Epworth Leaguers hold their

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Must Come Down

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

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prayer-meeting prior to the general meeting Sabbath evenings. The pastor, Rev. L. R. Danforth, says his League is a great help in the later meeting.

Haverhill, Third Church. — Rev. John T. Hooper reports large Sabbath morning congregations. Religious interest is excellent. Mr. Hooper has been greatly interested in the open-air meetings held at the depot on Sunday afternoons, under the direction of the ticket agent, A. C. Tapley. The closing meeting of the season was held in the Academy of Music, Sunday afternoon, Oct. 19, when 1,500 were present. A special train of 600 came from Boston. A fine program was presented. Dr. A. C. Dixon and Rev. J. T. Hooper were the speakers.

EMERSON.

MAINE CONFERENCE

Augusta District

New Sharon, Farmington Falls, and Mercer. — These names indicate the several preaching places which Rev. J. R. Remick has in one charge. He lives at the first-named, and alternates between the other two. This charge has work enough for two preachers, but one has to do it because there is not support enough in them separately for two men. It is a pleasant field, lying on the Sandy River, and is not hard to travel, for it is very level. Mr. Remick is much liked; he is a great worker and gets among the people, which is much enjoyed. He is picking up the loose ends, and there is a growth in congregations since his coming last spring. The first two months were nearly lost, for the small-pox was prevalent and one man died, and the people hardly dared to move for fear of the disease; but since the fear has gone things are moving up. Several who had gone elsewhere have returned to our house of worship, and all over the charge the people are taking on new courage and seem very hopeful and cheerful. We predict a good time for pastor and church. Some needed repairs upon the parsonage were going on when we were there. Finances are well up, and the benevolences will receive due attention.

Kent's Hill. — Rev. W. F. Holmes, the genial pastor, is holding his accustomed place in the hearts not only of his immediate friends in the church, but in the school and on all the Hill. He has been on the lee shore for two or three weeks by reason of a severe cold, and has been kept out of his pulpit two Sundays, but we trust ere this he has so far recovered as to take up his work in full. He has many things to comfort and encourage him. The outlook for a good work during the coming months is hopeful. We are much encouraged concerning the Seminary. The election of Rev. W. F. Berry to the presidency has imparted new life, and all are hopeful of a blessed future. There are twenty-five more students than last term. The school numbers 158, and of this number 70 entered this fall. Mr. Berry has with him a noble body of Christian teachers; we think it a great deal to be able to say that every teacher is an active Christian. In addition to this blessed fact he has not only the help and sympathy of Prof. Trefethen, who has been at the head of the school for four consecutive years, but the support of a faithful pastor in the person of Rev. W. F. Holmes, who has heart and hand in the work. We are sorry to be obliged to chronicle the fact that Louis B. Morse, Mus. B., who fell on the ice nearly a year ago and hurt his head, is not able to resume his work this fall; but all are praying that his recovery may be speedy and complete. It seems to be the consensus of opinion of the friends of Maine Wesleyan Seminary and Female College at Kent's Hill that it is now on a better foundation for future usefulness than it has been for many years.

Solon. — Rev. E. T. Adams is preaching the straight Gospel with great power to this people, and while there are some difficulties in the way of aggressive work, yet he and Mrs. Adams are



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keeping faith with God and expect to see a great revival on the charge before next Conference. We are all saying, "Amen," for it is greatly needed. While there is not much here to encourage any minister, yet there is no relaxation of effort on the part of Mr. Adams and his wife. His health is good, and he is putting his strength into the work, hopeful of success. Religiously the town has nearly gone to seed, yet there are a few living springs, who can be depended upon for help in the prayer-meeting and other church services. Perhaps it is safe to say that not a soul has been converted on this charge for the past six years; and this is not because this people have not had good ministers and a good gospel; they have had all this, but many of the older ones have died, and many of the younger have gone away. Still there are enough left, if they had on the whole armor of God, to take the place for Christ. Here, as elsewhere, however, there is so much indifference and unbelief that it is crushing out the little good that is left. May the God of power visit Solon with a mighty outpouring of His Holy Spirit, and save the town from religious decay!

North Anson and Embden. — Rev. H. S. Ryder is pushing on in church and town. In the church his labors of love are being rewarded by a mutual feeling of interest in the advancement of the kingdom of Christ. All the services are well supported, and the financial condition is good. Several of the benevolent collections have been taken, and the missionary apportionment is well in hand. Religious interest is steadily growing. At Embden the class-meeting, with a membership of thirty, averages weekly twenty in attendance. Between \$500 and \$800 have been subscribed (toward \$1,000) for the purpose of renovating and enlarging the church at North Anson. There is a good prospect of the whole amount being raised, so that the work can be begun in the early spring. With church work, and the superintendency of the town schools, Mr. Ryder is a very busy man. Everything on the charge is moving in splendid harmony. It was our privilege, on a recent Sunday evening, to hear Rev. U. L. Walker and his wife speak upon their work in Liberia. Mrs. Walker has spent eleven years, and Mr. Walker six years, in this work on the Dark Continent. We wish our people all over the district could have the benefit of these lectures, for they would get a better understanding of our work in that country than they could possibly obtain by reading. They are glad to be used, and if the pastors will secure them for a Sunday or an evening, it will help very much in their collection for the missionary cause. Mr. Walker's address for the

present is Lewiston, Maine. Mr. Ryder had them with him for an evening, and was helped much in the collection.

Ministerial Meeting. — The Augusta District Ministerial Association held its fall meeting with our church at Winthrop, Sept. 29-Oct. 1, with a very good attendance. The service began on Monday evening with a helpful sermon by Rev. Daniel Onstott, of Skowhegan. Tuesday morning opened with a discussion upon the topic, "Faith versus Philosophy, and their Relation to Revelation," by Rev. H. E. Dunnack and Rev. William Cashmore. Rev. F. O. Winslow introduced the topic, "Obligations of the Church to Benevolent Enterprises," and Rev. C. Purinton followed with a very logical setting forth of the subject. A helpful and instructive paper was read by Rev. H. E. Dunnack on "The Bible and Modern Science." Rev. G. R. Palmer gave an able presentation of "Jesus as Teacher, Thinker, and Prophet;" Rev. J. B. Lapham read a well-prepared paper on the subject, "The Question of Immortality," which was followed by quite a long discussion. Rev. W. F. Berry, president of Kent's Hill, was introduced, and presented the needs as well as the present condition of matters there. President Berry is always welcomed to any of the gatherings of the brethren on the district or in the Conference. In the evening he preached an able sermon. Rev. S. E. Leech read an excellent paper on the topic, "The Relation and Office of the Holy Spirit and of Preaching in the Work of Saving Men." A general discussion followed. Rev. H. E. Munson read an able paper on "The Religion of Emerson." Rev. T. N. Kewley, pastor of the church where the Association met, had made ample provision for our entertainment and comfort. The people of Winthrop are very hospitable and generous in the interest of their guests, and all pronounced the session one of the best.

Brethren of the District. — Please remember your benevolent enterprises. Do not neglect to present them, and take your collections or subscriptions, till late in the year. Remember, the year is fast passing, and sooner than we desire we will be on the last month. It is easier to take each in hand as the months go by than to wait till the last and then omnibus them, for you will not only not get as much, but it will make it harder for your people, as there are always so many things to get money for in the last weeks of the year. A word to the wise is sufficient!

C. A. S.

VERMONT CONFERENCE

St. Albans District

St. Albans. — A series of helpful evangelistic services have been held for the salvation of sinners and the quickening of believers. The pastor was assisted for two weeks by Mr. and Mrs. R. Hayes Willis, of Hume, N. Y. They came as singing evangelists and pastor's helpers, and proved efficient workers. Mr. Willis is an excellent chorus leader and soloist. Their duet singing was persuasive and spiritual. The following brethren preached strong sermons: Revs. C. S. Nutter, D. D., Wm. Shaw, B. G. Campbell, and A. C. Dennett. The results illustrate forcibly the truth as presented in car

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tain recent editorials in ZION'S HERALD — "A New Evangelism," and "Loss of Responsiveness." The regular services will be made evangelistic for some time to come. Rev. M. B. Parounagian and family made a welcome visit at the parsonage, the 16th, and all will be glad to know that his health seems to be fully restored. He reports that \$2,000 will be expended upon the church at Sheldon, which, when finished, will be one of the finest country churches hereabouts. He is planning for a new bell and town clock.

St. Albans Bay. — The District Preachers' Meeting is to be held with this church, Nov. 11 and 12. The committee has published a very interesting and practical program. The papers will deal chiefly with "Revival Methods" (four papers) and "Bible Study" (two papers). There is also to be a discussion of the temperance question. The afternoon of Wednesday will be largely given to a Bible lesson on Galatians. Tuesday evening Rev. A. H. Baker is to preside, and on Wednesday evening Rev. C. P. Taplin will conduct a love-feast. The pastor, Rev. A. C. Bennett, is planning for special evangelistic services.

Underhill. — If this charge is under a hill, it is not altogether out of sight. Rev. C. P. Taplin, the pastor, is pressing the battle for God and souls with success. He was made glad on a recent Sunday by having 4 present themselves for baptism, 1 uniting on probation, and 2 coming into full connection with the church. The Epworth League, under the leadership of Gilbert Cook, is not only adding to its numbers, but also seeking earnestly to do its part in the work of the church. The Sunday-school is in an encouraging condition. If each division of the church tills its own part of the field for God and the church, good results must follow.

A Request. — Will the brethren of St. Albans District please send any items concerning the work on their charges to the correspondent at St. Albans? It will aid in placing ZION'S HERALD in the homes if the work on the district is reported. So tell us what is being done, not to "blow your own horn," but to advance the interests of Christ's kingdom.

RUBLIW.

Montpelier District

Hancock and Granville. — Rev. I. S. Yerks has provided funds for painting the church at Granville. Some necessary repairs have been made by the town authorities on the church at Hancock.

Brattleboro. — Reports from this charge indicate increased attendance at the various services of the church.

Montpelier. — Pastor Willman has organized a class for Bible study, which meets after the prayer-meeting for study in the book of Acts. Considerable interest is manifest in the work.

Woodstock. — The pastor, Rev. C. F. Partridge, reports the repairs on the church progressing favorably. A more extended notice of this work will be given later.

Barnard. — One person has been received on probation and one received into full membership recently at East Barnard.

Thetford Centre. — Extensive repairs on our church property have recently been made. The audience-room and vestibule have been papered, the windows have been put in order, a new chimney has been laid, a cellar excavated, and a new furnace put in, all at an expense of about \$800. A portion of the funds have been provided by the Ladies' Society, but much has been solicited by the pastor, Rev. Guy Lawton, who has had charge of the work. No debt has been incurred.

West Fairlee and Copperfield. — The long-planned repairs on the interior of our church at West Fairlee are about to be begun. When completed we will have a comfortable and modern house of worship. At Copperfield the interior of our house has been remodeled by tearing out the old platform and making a new one, with an attractive altar rail. A new pulpit,

chairs, and communion table are in place. Not only have all expenses been met, but partial funds are on hand for a furnace and other improvements.

Correction. — A recent HERALD item regarding missionary work at Bellows Falls is in part misleading. Some of the work there spoken of as recently organized had previously existed. Any one acquainted with the missionary zeal of the former pastor and his wife would not be misled by the report.

W. H. M. S. — Mrs. Webb, president and corresponding secretary of the W. H. M. S., is arranging an itinerary for Mrs. Clark, one of the national organizers. We do well to give these women a hearing. The annual meeting of the Society occurs with our church at White River Junction, Oct. 20 and 30.

Epworth League. — The annual meeting of the District Epworth League will be held, Nov. 12, at Wilder. Our young people ought to plan to be present. President Morgan has been earnestly at work and an excellent program has been prepared. The meeting comes in connection with the northern section of the preachers' meeting.

Personal. — Our venerable Conference evangelist, Dr. Cooper, beloved by all who know him, has recently been assisting in the work at Barnard. The pastor reports that his ministrations were very acceptable.

Annual Conference. — A unanimous invitation from the quarterly conference at Northfield is at hand, bidding the annual gathering of the preachers assemble with them. It is needless to say that we shall go. The central location and the well-known hospitality of this people insure an acceptance of this invitation. Already this charge has entertained the Annual Conference four times. W. M. N.

EAST MAINE CONFERENCE

Bucksport District

Orringtons. — After six hours at home, Saturday, Oct. 11, we were off for North Orrington to preach in revival services. Rev. W. H. Powlesland is hopeful of a good meeting. We had a "bridge made of our nose" at the parsonage at Orrington. Rev. and Mrs. Powlesland, after a wedded life of some thirteen years without children, had opened the parsonage doors to a fine boy, and the elder had to turn elsewhere; but he said "Amen," and rejoiced greatly with the proud father and mother. We had a delightful service with the Orrington people Sunday morning, closing with the sacrament. Rev. S. O. Young took us to South Orrington on his charge for a 2 P. M. service, where we preached to a large gathering. It was Rally Day with them, and the company of Sunday-school children and adults was most encouraging. Mr. Young had said on the way over that we might do just as we chose; but after we had preached he announced that we would conduct the Bible class in Sunday-school and then "ponied" up the superintendent to ask for a brief address to the school. We hardly dared demur, for our supper was to come from his home. The closing service of the day was held at Orrington Centre. It was a delightful day. Pastors and people are happy. All we could ask for the Orringtons is a little more real spiritual enthusiasm; and this, we believe, all Methodism greatly needs.

Bucksport, Centre and East. — We drafted in the bicycle for the six miles to East Bucksport, where a large congregation greeted us and gave us a fine collection. It was glorious "spinning" home by bright moonlight after the service. East Bucksport, though without preaching service, except occasionally, maintains a fine Sunday-school for a country charge. Wednesday night was spent with Rev. M. S. Preble at Bucksport Centre. A dance took away some of the young people, but we had a good service. We find the Eastern Maine people pretty lively — at least they do a great deal of dancing.

Franklin. — Wonderful transformations here in the appearance of the church property — the edifice newly shingled, a new walk in front, new steel ceiling, new carpets, memorial windows, etc. When the new pews are in (which are already subscribed for by the pew owners), the amount of improvements will reach the round sum of \$1,000; and, best of all, the pastor, Rev. C. E. Petersen, has gone about and collected the bulk of this money and paid the bills, so that, at the reopening, Thursday and Friday,

Oct. 16-17, only \$125 was needed to cover the bills and this was reduced to less than \$60 at the last service. Dec. 12 will be the 50th anniversary of this church and will be observed. The people will sit, at that time, in their new pews. At the beginning of this Conference year Franklin would hardly have dared undertake the raising of \$250 above current expenses, but, by the time of the anniversary in December, they will have fully covered four times that amount, and pastor and presiding elder are paid in full to date.

FRANK LESLIE.

THE SAFEGUARDING OF FIRST IMAGININGS

REV. GEORGE MATHESON, D. D.

"God saw that every imagination of the thoughts of man's heart was only evil continually." — GENESIS 6:5.

THIS is a very spiritual perception to find place in so old a book. One would have thought that so antique a document would have taken a more outward view of the situation. We should have expected it to say, "The Lord saw that man was perpetrating deeds of appalling atrocity." Instead of that, it is not the deeds at all it emphasizes; it is the imaginings. And this old document is right. It is before its time. In an age when men looked only at the act, the writer of Genesis fixed his eye on the imagination. The imagination was, to him, what God saw — the main part of the process. You and I, in all cases of moral corruption, should follow the example of this ancient seer; we should seek the cause, not in the deed of today, but in the ideal of yesterday. All corruption begins with an evil imagination, in other words, with the admiration of a bad ideal. The origin of sin is a false model of greatness. A boy becomes selfish because he is taught that great people are those who possess much. He becomes violent, because he has nursed the thought that true heroism is fighting heroism. He becomes irreligious because he has been told that independence is manliness. The picture-book is the child's first educator; and it educates either for good or ill. It educates for ill when pictures of badness are beautifully painted. That becomes an imagination of the heart. Evil is made attractive, fair, heroic — an object to be sought for, a thing to be desired.

Ye who train the young — parents and teachers — beware of the first gallery in which you put the child! Beware of the earliest pictures which its heart will hold! They are the germ-cells of the spirit — they will make or mar. Beware how you suffer a bright color to light upon a vicious form! The vice will grow dim to the eye, but the bright color will remain. There is only one picture that the child's heart can safely hold — it is the form of Jesus. Put it there early — before all things! Let it be the first painting in the soul — the child's first ideal of greatness. Let the morning message of heroism be a message of unselfishness. Not on Caesar, not on Alexander, not on Napoleon, let the opening eye be centred; point it to Jesus! Let it gaze on the glory of what man calls weak, unfit for survival. Let it see the strength of gentleness, the courage of meekness, the might of restraint, the victory of forgiveness, the majesty of patience, the triumph of peace-making, the manliness of compassion, the divineness of sacrifice! Let it behold the splendor of that epitaph, "Himself He cannot save;" the lustre of that inscription, "Obedient unto death." Let it mark the heroism of that bloodiest of battlefields where Love stood dauntless to receive its

Instant relief for the Aged, also gloomy Dyspeptics. Dr. Cragin's Remedy for Gas, Nervous Neuralgic Conditions. See Ad. next page.



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mortal wound. Let it catch the light of the Dolorous Way, the sheen of Gethsemane, the glow of Calvary — till the heart of the child shall cry, "When I grow up, I will be a Christ!" Then will the tempter vanish, then will the kingdom come; for the victory is already complete when we have imaged the beauty of holiness. — *Christian World* (London).

Remarkable interest is being aroused in Great Britain among Methodists in Wesley's "Journal." Hugh Price Hughes, writing about it, says: "Mr. Augustine Birrell, that brilliant writer, demonstrates that there is no book in existence that gives you so exact and vivid a description of the eighteenth century in England as Wesley's 'Journal.' It is an incalculably more varied and complete account of the condition of the people of England than Boswell's 'Johnson.' As Mr. Birrell says, Wesley was himself 'the greatest force of the eighteenth century in England. No man lived nearer the centre than John Wesley. Neither Clive nor Pitt, neither Mansfield nor Johnson. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England.' Wesley has demonstrated that a true prophet of God has more influence than all the politicians and soldiers and millionaires put together. He is the incalculable and unexpected element that is always putting all the devices of the clever to naught."

A good colored man died not long ago in the South, and this is what a brother believer wrote for his obituary:

"His soul wuz de acorn
What's gone from de hull;
He fit a good fight,
But his razor was dull!"

That fight was probably not a literal fracas. There are a number of good brethren in all the churches and communities who, as they pass through the world, keep fighting a good fight, but their razors are dull. Their wits are not sharpened and their faculties are not schooled. Their words and ways lack edge, and so fail of the best effect. It is not enough to be good — one must also be good for something.

One of the painful features of our modern civilization is a manifest trend toward the elimination of the individual. The itch for the gregarious is turning the heads of the populace. People are tumbling over one another to get into the cities. Nobody wants to be alone. Every one wants to be at the centre of the crowd. Rural communities are becoming depopulated. Our cities are becoming congested. The machine is obliterating the man; it is omnivorous, and the individual disappears down its vast open mouth. In social life the machine orders all things; in political life the machine makes the individual unnecessary; in industrial life the mission of a man is simply to sit upon a bench and feed a hungry iron machine; and in the church the reign of the society and the committee is on. The clean, faithful individual does not count as once he did.

Judas sold out to the enemies of his Lord, and he sold out cheap, too. And then how shabbily and contemptuously those buyers

treated him for his pains! We often think of this as we read and hear of preachers of the Gospel going over to the world and selling out their Lord for a cheap bit of newspaper notoriety and a trifling space of tawdry popularity. The newspapers use them freely for a sensational item for a few fleeting days, and then they drop them hard to pick up some newer sensation. The emotional world first applauds them, then laughs at them, and then despises them. After all, even the world wants a certain amount of steadiness and dignity in the ministry. The harlequin does not get a strong grasp upon the souls of men.

CHURCH REGISTER

HERALD CALENDAR

Dover Dist. Pr. Mtg. at Salisbury, Mass., Nov. 10-11

PENTECOSTAL CONVENTION. — There will be a convention for the promotion of Christian Holiness, Nov. 7-16 inclusive, in the Bromfield St. Church. Rev. B. Carradine, D. D., will preach daily. Rev. Daniel Steele, D. D., and many others will share in the services. Meetings daily at 9.30 a. m., 2 and 7 p. m.

CENTENNIAL AT WEST DURHAM. — The Methodist Church at West Durham, Me., will celebrate its centennial anniversary, Oct. 31-Nov. 2. All former pastors are cordially invited to return at that time, and will be gladly entertained. All friends are also invited, and will be entertained so far as we have accommodations. An interesting program has been provided, including a sermon, Friday evening, by Rev. G. F. Cobb; Saturday afternoon, sermon by Rev. G. B. Hannaford; Saturday evening, platform meeting, with history of the church by Rev. R. A. Rich; Sunday forenoon, sermon by Rev. W. H. Varney; afternoon, love feast and sacrament of Lord's Supper; evening, address by Rev. A. S. Ladd. CHAS. B. LAMB.

W. F. M. S. — The annual meeting of the Springfield District Association of the Woman's Foreign Missionary Society will be held in the church at Northampton, Friday, Nov. 7. Sessions at 10 and 2. Annual reports are expected from the recording secretary and treasurer, and from all the auxiliaries of the district. The address will be by Miss Emily C. Wheeler, of Worcester. Special importance given to work among children.

Mrs. W. FAYETTE WHARFIELD, Rec. Sec.

W. F. M. S. — There will be a meeting of Augusta District Woman's Foreign Missionary Society at Hallowell, Wednesday, Nov. 5. Sessions at 10 and 2. Miss Mary A. Danforth, of Japan, will be present and give an address.

Ladies will please bring basket lunch. Tea and coffee will be served in the vestry. Excursion rates have been kindly granted on M. C. R. R. at 1 1/4 cents per mile. It is hoped delegates from each auxiliary will be present.

FANNIE BARTON ROGERS, Sec.

Marriages

QUIST — BROWN — In West Chelmsford, Mass., Sept. 24, by Rev. C. C. P. Hiller. G. Paul Quist and Margaret D. Brown, both of West Chelmsford.

SARGENT — GARDNER — In Lowell, Mass., Oct. 8, by Rev. C. C. P. Hiller. W. Elsworth Sargent, of Dorchester, and Mary Gardner, of Westford.

LOVEJOY — LIBBY — In Gorham, N. H., Oct. 25, at the Methodist Episcopal parsonage, by Rev. E. W. Kennison, Frank M. Lovejoy and Addie A. Libby, both of Norway, Me.

HARLOW — STOVER — In Gorham, N. H., Oct. 23, at the Methodist Episcopal parsonage, by Rev. E. W. Kennison, Ralph S. Harlow, of Hanover, Me., and Nellie A. Stover, of Bethel, Me.

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

W. H. M. S. — A meeting of Portland District and Maine Conference W. H. M. S. will be held at Congress St. Church, Portland, Nov. 12 and 13. All auxiliaries are entitled to one delegate and one extra for every twenty members. All Conference and district officers and ministers' wives will be entertained free. All interested are cordially invited. Notify Mrs. J. W. Davis, 68 N. St., chairman of entertainment committee, of your desire to be present.

Mrs. DANIEL ONSTOTT, Conf. Cor. Sec.

BOSTON EVANGELIZATION CONVENTION. — A convention in the interest of City Evangelization will be held under the auspices of the N. E. Conference City Evangelization Board and the Boston Missionary and Church Extension Society at Morgan Memorial, Shawmut Ave. and Corning St., Thursday evening, Nov. 6. The executive committee of the Boston Missionary and Church Extension Society will hold its

monthly session at the church at 5 o'clock. At 7 the new building will be open for inspection. The program will begin at 7.45, and will consist of short speeches on selected themes. The speakers are: Dr. Edward Everett Hale; Geo. F. Washburn, Esq., president of Boston Society; Rev. L. H. Dorchester, pastor of Newton Centre Church; Rev. J. H. Mansfield, D. D., superintendent of the Boston Society. Hon. John L. Bates has promised to be present and participate if another engagement outside the State can be canceled. Rev. E. T. Curnick, D. D., president of the N. E. Conference Board of City Evangelization, will preside. This is a splendid opportunity to hear the ablest speakers on the most important theme that faces the church in our century. It is also a splendid opportunity to inspect one of the finest plants in Boston where advanced work is being carried on.

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I have 16 varieties of Flavoring Creams which I make myself. Last week I sold 200 jars at 25 cents a jar. They are used to flavor all kinds of cakes, candies, desserts, etc. One jar will go as far as a quart of the liquid extract. One to eight flavors sold at almost every house. There is a phenomenal demand for them the whole year round. I will mail a full-sized jar and samples of my most popular flavors and the formula for making them for 38 cents in stamps. I feel confident that any of your readers can make a few hundred dollars around home in a short time. Address Mrs. MARTHA BAIRD, Dept. 85, 107 Beatty St., Pittsburg, Pa.

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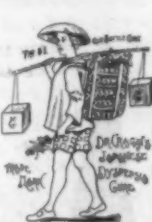
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LAST WEEK!

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During this last week special attractions will be presented; fine music; interesting lectures in the women's department; various enjoyable entertainments. Remember,

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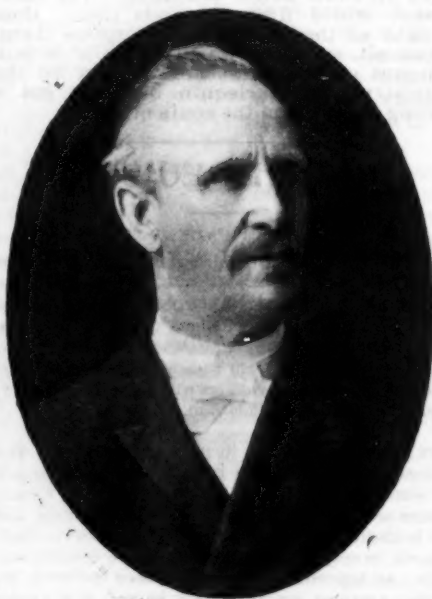
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Rededication of Thomson Church, Pawtucket, R. I.

From penury to opulence is an experience often realized in individual, but not in church, life. But Divine Providence sometimes works out marvelous things for a needy church, and leads to results not foreseen by human ken. This church has had a singularly successful year and a half of material life. The impossible has seemingly been done. Sunday, Oct. 12, was the rededication day—the second reopening in a year and a half! In that time \$4,132.66, have been raised and expended in transforming the edifice so that its most intimate acquaintance would fail to recognize it. Yes, it stands on the old spot; but where is the unsightly fence gone? Instead of that landmark has sprung up, like Jonah's gourd, as it were in a night, a handsome hedge protecting the lawn on every side. And the building itself! Just compare them as they appear on these pages—the old and the new. The three gentlemen who gave the means by which the exterior of the edifice has been changed thought only of doing a beneficent work in the community; but they have done more than that—they have made the whole church their debtor.

The rededictory services were held on Sunday, October 12, and large congregations were present. In the morning First Church and Embury Church omitted their usual morning preaching to be in attendance on these jubilee services. Rev. William Kirkby, pastor of Thomson Church, presided, and with him on the platform were the pastors of the above churches, the presiding elder of the district, Rev. A. J. Coultas, Bishop Andrews of New York, and Rev. M. J. Talbot, D. D., of Providence. Elaborate decorations and a special program of music presented by a strong choir added to the jubilant feeling of the occasion. At 9.30 the holy communion was cele-

brated, in charge of the presiding elder, after which the sermon was preached by Bishop Andrews from 1 Tim. 3: 15: "The Church of the Living God." The Bishop gave a compact review of the history of the church from the time of its emergence from Judaism; and then made four points: 1. The church is the most



REV. WILLIAM KIRKBY

comprehensive of all societies. Notwithstanding the narrow environment of the young man, its Founder, He comprehended the whole world in His plan. Apt quotations were made. 2. He declared that the church existed for one sole purpose—to make men good. Among all societies this one stands august, because of its

superior end. 3. This young man who founded this society laid aside all outward forms and made a society that should live by its heart. Here the Bishop showed that while the complex system in the church was essential, it was not a part of the Divine institution and may vary with the age of the world and the conditions of humanity. 4. The Founder was a young Galilean of meek and lowly birth, but He erected a church eternal. The Bishop closed with several inferences which grew out of the historic facts, one of which was that the young man who founded the church was something more than human. He must be Divine. And, last of all, such a Founder and such a church called for loyalty. Bishop Andrews exhorted ministers and people to be faithful to our own church—not to criticize it too severely, but to keep its rules, and be loyal to our own colors, as he urged other denominations to be to theirs.

In the opening exercises the pastor, Rev. William Kirkby, made a financial statement which showed that the cost of the exterior work was \$3,132.66, all of which was subscribed by three "elect gentlemen." A rising vote of thanks was given the unknown donors of this munificent gift.

The evening sermon, by Presiding Elder A. J. Coultas, was from the topic, "The Greatness of the Christian Church." He brought out three principal points: 1. The divine origin of the church; 2. The purpose of the church; 3. The love for the church, which should be shared by all.

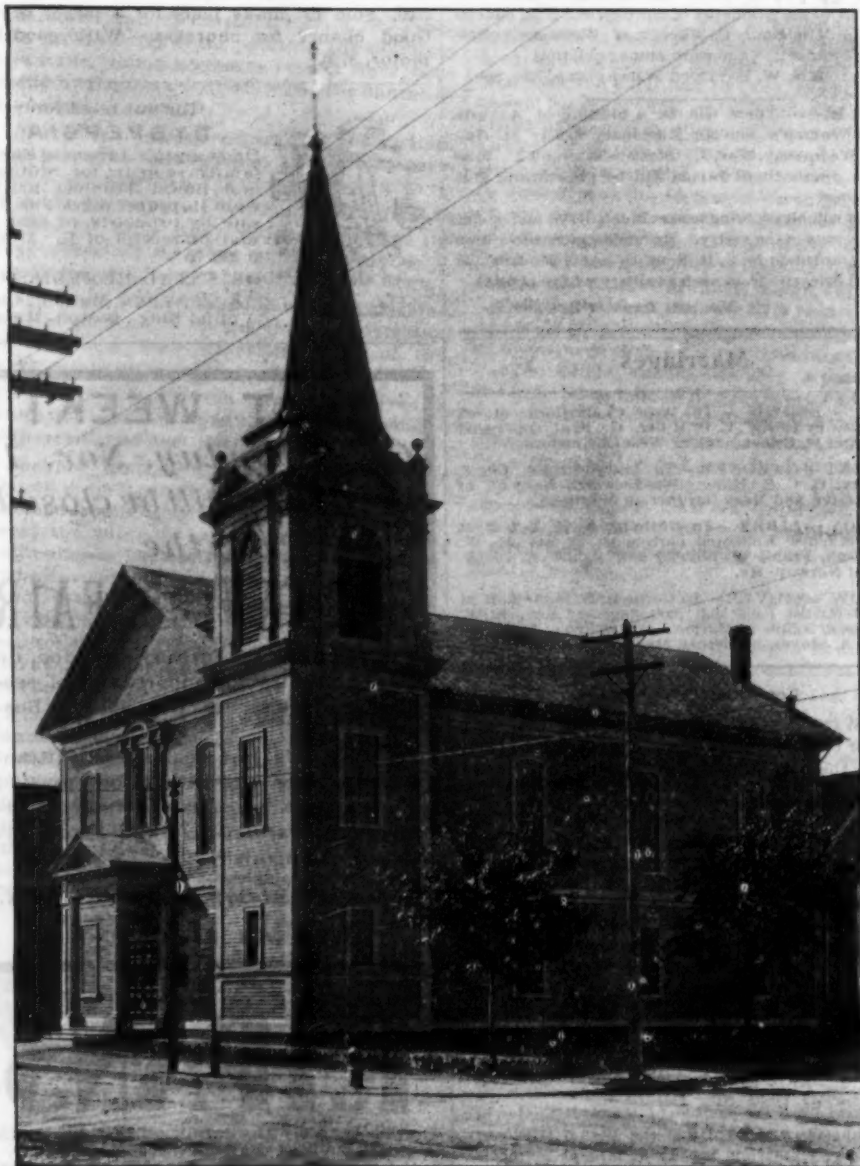
On Monday evening a banquet was served by the church, and all former pastors possible were present, also the presiding elder and Dr. Talbot. The last named was the presiding elder of Rev. William Kirkby thirty years ago, when he was admitted to this Conference. The following expastors were present: Rev. Alexander Anderson, Hebronville; Rev. John Thompson, Portsmouth; Rev. H. D. Robinson, Mansfield; Rev. J. H. Newland, Willimantic; Rev. W. Lenoir Hood, Bristol. The banquet committee were: Edward N. Griffith, Thomas J. Gaddes, Mrs. Burton, and William Burton. The ministers present were all prevailed upon to make addresses, which were of much interest to the more than one hundred people at the tables.

The principal address was given by the pastor,

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"There be books and books"—some edifying, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; hence when he feels out of sorts, either he gives no heed to Nature's warning, or he consults a physician at an expense which a little knowledge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed as hemorrhoids, or piles; this little book tells all about their nature, cause and cure; it treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive that any one can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and nature alone, unaided, will not accomplish a cure, while the consequences are too painful for detailed description. You are told how piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this bane of human existence. All affections of the rectum are treated in simple, plain language, so that all may understand and learn how the cause may be removed. Many people suffer from piles, because after trying the numerous lotions, ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how this may be avoided, and a cure be effected without pain, inconvenience, or detention from business. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.



THOMSON METHODIST EPISCOPAL CHURCH, PAWTUCKET, R. I.

who spoke at length on the work done. He said, in part:

"We shall never forget the sight when we for the first time entered Thomson Church; for, as said Bishop Mallalien, 'from the door-step to the pulpit there was in evidence soiled walls, carpet worn beyond usefulness, and a generally neglected appearance; but before we preached our first sermon as its pastor, we had a vision. We saw the auditorium repainted and recarpeted, with a newly decorated ceiling, and its beauty not tarnished by a church debt. At our request the quarterly conference, May 22, 1901, placed the church in our hands for repairs, we undertaking to renovate the auditorium by repainting and recarpeting it, and guaranteeing to pay all the debt that should remain subsequent to the reopening services. But a problem confronted us. Where was the money to come



THE OLD CHURCH

from? We had not one penny with which to commence operations. The society was not wealthy. The people were for various reasons discouraged, and we were a stranger in a strange city, and found no member of either the church or congregation who had faith to believe the work we outlined was capable of accomplishment. We endeavored to obtain a list of persons who would probably aid us in our enterprise, but no such list was available. The first person upon whom we called was a lady who, a few years ago, during the pastorate of Rev. J. H. Newland, gave \$2,000 with which to raise a mortgage on the church, which seemed to threaten its existence. At first she declined to give, for when she made the donation referred to, it was on the condition that the church should never again be burdened by debt. We immediately assured the lady that our plans were radically different from those to which she alluded, that the money must be raised before it was spent, and that we would be personally responsible for any debt that should remain after the work had been completed. In view of these facts, the lady headed our list with a generous subscription, and voluntarily repeated her kindness more than once during the course of the enterprise when exigencies arose which called for the unexpected outlay of money. The financial proceeds of the lecture delivered by Bishop Mallalien amounted to \$142. God so wonderfully blessed us in our solicitation of funds that on Sunday, July 15, 1901, we closed the auditorium and commenced active work on the interior. Repairs on the exterior of the church called for more money, and we had none that we could honorably use for that purpose because what we had raised was for the interior. A lady subscriber suggested that we prepare a new subscription list, and headed the same with an appropriate donation. Other subscriptions followed, and we soon had sufficient to pay with which to meet pressing and urgent needs. Finally the day of reopening came, Sunday, Sept. 15, 1901. That was a jubilant day. The total outlay was \$1,000.95 per cent. of which came from outside our own parish.

"In the early fall of last year we were asked: 'Why don't you repair the outside of your church now and make it compare with the inside?' At that time we felt we had finished the work we had undertaken, and had no idea of ever again engaging in work along those lines. Jan. 19, 1902, a gentleman gave us in absolute confidence the names of two gentlemen of his acquaintance who, with himself, would contribute the sum of \$2,500 with which to pay for the contemplated repairs and improvements of the church property, saying that if that amount was not sufficient to pay all expenses, the balance would be forthcoming, so that we should not be left in debt.

"Ground was broken for the tower, Monday, April 1, and by Sept. 10 the dilapidated, weather-beaten structure had been changed over into a comely house of worship, with a handsome tower and modern windows of tinted glass. And let us announce as with trumpet voice that the following day we, with money provided by the three benevolent gentlemen previously referred to, drew our check for \$2,704, and with it paid the contractors, whose bills were paid as promptly as they were received. The whole cost of the repairs and improvements amounted to \$3,132. It would afford us unspeakable joy could we pronounce the name of the gentleman, the prime mover of this great enterprise, who not only gave generously of his own means, but elicited the co-operation of two friends who, united with him, have furnished all the money necessary to pay the cost of this successful work; but we are under obligation of absolute confidence not to reveal his or his friends' identity.

"Before closing, we would acknowledge the

practical sympathy extended last year by the members of First Church and its popular pastor, Rev. C. A. Stenhouse, by Mr. Hume, of Central Falls, and by Rev. J. H. Newland."

Rev. M. J. Talbot, D. D., of Providence, then made an interesting address.

In concluding this imperfect report of a most interesting occasion, a word should be said as to how Mr. Kirkby secured such a hold on prominent business men in this city and won their confidence. It is a simple story. Little did he think as, with weary body and mind, he tramped from office to office, store to store, and house to house, "in the effort to secure that first fund for the improvement of the interior, that he was attracting and holding the attention of a prominent business man through whom should be realized the greater transformation of the exterior of the edifice. But so it was; and after all was done and all bills paid, Mr. Kirkby venturing to inquire the reason why this gentleman had bestowed the money which he had given, and had also interested his two friends to do the same, it was then he learned that his integrity, business ways, and determination to avoid debt had secured the funds just expended. Mr. Kirkby is extremely sensitive to appreciation, and is worthy of it. Such a compliment overwhelmed him. A moralizer would immediately point a moral because it adorns this tale.

KARL.

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President Wilson Inaugurated

Continued from page 1373.

gineer a knowledge of books and men, the lawyer a wide view of affairs, the physician a familiar acquaintance with the abstract data of science, and that the closeted scholar himself should throw his windows open to the four quarters of the world. The university must stand in the midst, where the roads of thought and knowledge interlace and cross, and, building upon some coign of vantage, command them all." Referring to his cherished hope to build up a graduate school at Princeton, President Wilson said that such a school shall constitute but a single term in the scheme of co-ordination which is our ideal. "The windows of the graduate college must open straight upon the walks and quadrangles and lecture halls of the *studium generale*." Great applause greeted the remark: "No task, rightly done, is truly private. It is part of the world's work." Another impressive utterance was the sentence: "In such a place as this we have charge, not of men's fortunes, but of their spirits. This is not the place to teach men their specific tasks; it is the place to teach them the relations which all tasks bear to the work of the world."

These utterances illustrate the thoroughly sane spirit and the practical aim with which Woodrow Wilson, who, as President Patton said, must, as president, be a man of affairs, enters upon his work. He is safely progressive, liberally conservative, and the tone and type of his thought are clearly indicated by the impressive words with which he closed his address: "But the ancient spirit of sound learning will also rule us; we shall demonstrate in our lecture rooms again and again, with increasing volume of proof, the old principles that have made us free and great; reading men shall read here the chastened thoughts that have kept us young and shall make us pure; the school of learning shall be the school of memory and of ideal hope; and the men who spring from our loins shall take their lineage from the founders of the republic."

The exercises in Alexander Hall concluded by the hearty singing of "Ein Feste Burg." The benediction was pronounced by Bishop Satterlee of Washington, and the distinguished doctors and dons present — among them the genial Booker Washington — withdrew to the noble strains of Kretschwar's "Coronation March."

In the afternoon President Wilson, in the presence of Governor Murphy and staff, and surrounded by an interested crowd of Princetonians, took in hand a curiously ornamented silver spade and turned the first sod preparatory to the erection of a new dormitory which is to be the gift of the "Woodrow Wilson" class of '79 — counterpart of the equally famous "Hadley" class of '76 at Yale.

The Hunting Season Now at Its Height

It is now getting on towards the last of October, and while hundreds of sportsmen are tramping the Maine woods in search of game, hundreds more are preparing for a trip into the same wilds. The season thus far this year has been a remarkable one. The through trains have brought home daily a score or more deer, and more moose have been seen and shot than in several years past. Some grand specimens of the moose family have been brought out of the woods, and now that the snow has just begun to cover the earth, hunting for moose will be easier and more interesting. Plenty and abundance is the cry of the hunters who have returned. If you are going, send a two-cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their illustrated booklet, "Fishing and Hunting."

Ultimate Conceptions of Faith

Continued from Page 1392.

given in the grand pursuit. He is the strength that makes it possible, the achievement that makes it noble, the light that guides it.

VIII

The Absolute Ultimate: God, (b) The Trinitarian Conception

Man seeks for a God who is the full and adequate account of human life. We must, then, find the nature of humanity and try to read the nature of God through the nature of humanity. In the past the doctrine of the Trinity has been discussed on purely intellectual grounds. Yet the real question is: What was the *human worth* of the conception for which Athanasius stood before the world? Under the word and symbol of the Trinity is a truth without which faith cannot last, even the truth of the social nature of God.

To superficial thinking the unitary conception of God seems simple and consistent. Every man is a unit, hence God also is a unit. But man is a person in relation to others. Thus only are knowledge and love possible. Hence the God who meets man's need must be also a social being. He must have an object of knowledge. This cannot be the universe, for the universe, which is not eternal, is ultimately force, abstracted from will. God cannot be an object of knowledge to Himself, just as man cannot be, in isolation from society. A self-sufficient, eternal egoist could have no love, for love is the passion for another. As an eternal socialist God is the ground and hope of mankind. The doctrine of the Trinity saves the reality of God to the world.

The principle of the theistic argument is this: Man construes the universe in terms of his own nature. Atheism builds the universe on blind force, interpreting it through will minus intelligence. It is unscientific because it is a mutilation of the facts, and it is unphilosophical because it robs man of his distinctive attributes and then uses him as a guide to its conclusions. The deist says: Man is an intelligent being, hence his God must be intelligent also. His man is real, but he has no social nature. The deistic God is the reflex of men who have forgotten their own humanity. When love is a final reality and society essential, the deistic God is inconceivable.

Christian theism tries to be faithful to the whole man. It saves the real being of man in contrast with atheism, and it saves his social nature in contrast with deism. God must be social man plus the Infinite. He must be the archetype of humanity.

To sum up: The consistent use of man as guide necessitates a God with society in Himself. No other God is worth anything to mankind. An individual God as the author of the social universe is a hopeless mystery. The thought of a pre-temporary God in loneliness inhabiting His own eternity is appalling. God is a *living* God. Human society has come out from Him. An ideal society is the only consistent and enduring idea of God.

The true path to the idea of God lies along the line of human personality. Hence the Trinitarian has no reason to hesitate nor to apologize for his conclusion. If we reach this apart from the revelation of Christ it is unreal. Christ has taught the final truth about man — life in fellowship with love. This is possible on earth because of the eternal fellowship of God. Man must come to Christ before the true God can be seen. Anthropology must become Christology.

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

Dr. Gordon's Lectures

IN the judgment of the Yale divinity faculty the course of lectures just completed by Dr. George A. Gordon, and so promptly reported in our columns, is the strongest course ever given on the Lyman Beecher Foundation, and the most consistent with the purpose for which the fund was established. To quote one of the oldest members: "We have had lectures on topics for preaching and on methods of preaching, but never before on the *substance* of preaching."

After the close of the final lecture Dean Sanders, in a graceful speech of appreciation of the lectures, took occasion to refer also to the yet greater value of the personality of the lecturer, saying that the students had universally felt its force. They felt profoundly grateful for the rare opportunity of coming in friendly and familiar contact with one who had for so many years been doing such close, sincere, earnest and fundamental thinking. Dr. Gordon responded with evident feeling. He greeted the students as "sons of the morning every one," and said: "May the day be bright, the hours sweet and long, and the achievement equal to the opportunity, the light without a symbol of the light within, and at eveningtime may it be light! Then at the last the fellowship which we hold so sweet in the name of the social God shall be renewed in the glory of His presence."

News from Ancient Egypt

DR. G. A. REISNER, of the University of California, as conductor of the Hearst expedition for excavation in the Nile Valley, reports finds of the greatest significance as the result of the work of the expedition during the past three years. The discoveries made have pushed back the history of Egypt, on secure grounds, not alone to the first organization of a government under King Menes, whom some reliable historians have heretofore considered a mythical character, but even into prehistoric times five hundred years earlier. From that remote period, about 4000 B. C., recoveries have been made which answer the hitherto unanswered question: Who were the early inhabitants of Egypt? They were indeed Egyptians, for the Egyptian of that early time and the Egyptian of today are one and the same. For six millenniums the race has maintained its characteristic features.

These investigations have been made in cemeteries, and through them much has been learned about the life of those early days. How the people looked, what they ate, from what diseases they suffered, what sort of implements and utensils they used, their ideas of art and ornamentation — these and other details have been secured. Hand-made pottery, implements and utensils of stone and of bone, jewelry of gold and of precious stones, have been recovered, and the progressive stages of development have been traced from the rude stone age to the use of copper just before the time of Menes. Truly it can no longer be maintained that dead men tell no tales.

Dr. Reisner is just about to sail again for Egypt to continue this most interesting and important work. Mrs. Reisner is his constant companion. She is the only woman in the camp, in which Arabic alone is spoken, but she does not confess to any feeling of loneliness, so great is her enthusiasm for the work. Dr. Reisner pays the highest possible tribute to Mrs. Hearst, who supports the expedition. She imposes absolutely no condition except that the work shall be conducted in a thoroughly scientific manner. She asks for no specific results, but leaves the workers free to act in every particular as shall seem to them wisest. Mrs. Hearst maintains, also, three similar expeditions in other places, and has given several buildings to the University of California, besides supporting a large number of students in study abroad.